

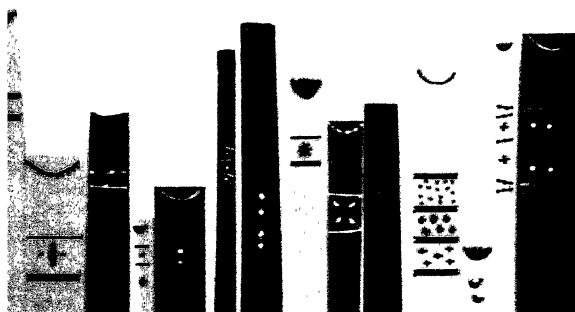
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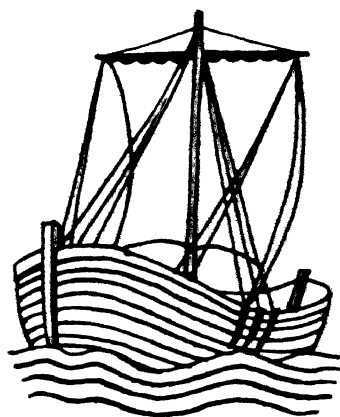






The Catholic Layman's  
BOOK  
of  
ETIQUETTE

BY ROBERT C. BRODERICK, M. A.



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## PREFACE

OUR purpose in preparing this book is to offer to the Catholic laity a book of manners and practice. Motivation to carry out these actions stems from sincerity of faith. Within these pages may be found reasons to support motivations, but it is not our intention to provide or augment the reasons which prompt such actions. Such reasons are more amply set forth in other writings.

The need has long been felt for a book detailing the orderly functioning of the laity within the sometimes complex liturgy and procedures of the Church. Questions constantly arise as to what is to be done, when, and how, in relation to reception of sacraments, use of sacramentals, our role in Catholic Action, membership in Church societies, our relationship to Catholic education.

It is important for the laity to be aware of the reasons why certain actions are required. Knowing the proper procedure and use of Catholic practices will extend both the acceptance and frequency of action on the part of the laity.

Recognition must be made of the many diverse regulations which are announced in different dioceses and parishes. These particular laws will be much alike in most dioceses, and it would be impossible to include all exceptions. Instead, we present the general practices and procedures which prevail in this country under usual conditions. It is strongly recommended that lay people consult their parish priests concerning laws and their application,

## CATHOLIC ETIQUETTE

since much of the interpretation and application of the law rests with the priests.

We will presuppose that the general terms are known and limit our definitions to a minimum. It is intended that this book, indexed for ease of reference, together with a Catholic dictionary and a small encyclopedia, will furnish the Catholic home with the basic knowledge from which greater ease of action will arise. We offer this book to the faithful, to converts, to strangers to the faith, and we dedicate this work to their happiness as members of the mystical body of Jesus Christ through the Immaculate Mother who is mediatrix for every member of that body.

THE AUTHOR

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## INTRODUCTION

THE Holy Roman Catholic Church, founded by Jesus Christ, is a society made up of all the faithful who profess and practice the teachings of Christ, and who are united under the pope and his bishops. The sole purpose of this Church is the sanctification and salvation of the faithful. The faithful, as members of the mystical body of Jesus Christ, are ministered to, so that the graces of the divinely instituted sacraments may aid and lead them to obtain salvation.

In the organization of the Roman Catholic Church as founded by Christ there is a twofold acceptance of the divine Founder's commission. The first acceptance is that of *ministers*; the second acceptance is made by those *ministered to*. The first are those who receive the sacrament of holy orders and are given full or partial power to administer the sacraments. Those who are ordained make up the *Hierarchy of Orders*. They have the power or authority to govern, and thus are known as the *Hierarchy of Jurisdiction*. Only those who have received the sacrament of holy orders belong to the hierarchy. This includes all the clergy who have the divine right to *administer*, to *teach*, and to *govern*. Any other member of the mystical body who may share in the work of teaching or governing does so only by *delegation* from one who has the power by right and chooses to delegate, in part, this power to others. Thus the mandate of Catholic action must come to the laity from the bishops. (*See The Sacrament of Holy Orders.*)

## CATHOLIC ETIQUETTE

The administering, instructing, and governing powers of the clergy are governed by the laws of the Church or by mandate from the Holy Father, the pope, who has the supreme power. Thus there is uniformity in the manner of functioning on the part of the clergy. At the same time, on the part of the faithful, those who are ministered to, there are certain practices and procedures which are controlled by the law or custom of the Church. This control makes it more easy for the faithful to serve within the structure of the society of the Church. It is to those who wish leadership that we direct ourselves in this book.

The uniform actions of the faithful in accepting the teachings and laws of the hierarchy make for good order in the Church. In many instances these required acts are merely the wish, on the part of the Church, to follow the dictates of the society of mankind in general. Only in a few instances will these manners seem to be arbitrary and unimportant, even to the most demanding. Without these regulated procedures there would be no smooth-running, orderly action. The faithful best serve their intentions by the acceptance of being ministered unto, instructed, and governed. In the degree that the faithful prepare themselves, they become better able to respond to the call to Catholic Action.



1

# The Church and Her Authority





# I

## The Church and Her Authority

### *The Supreme Head: The Pope*

THE Church by divine law is independent of civil power in everything which directly concerns the objective of the Church, that is, the salvation of souls. To all just regulations set up by civil authority for the governance of people, the Church bows and obeys. The Church is not a political power, and claims no temporal power. However, in so far as acts of civil authority involve degrees of morality, the Church has indirect jurisdiction.

It is thus that the Church alone may interpret the natural and divine law and bind men by her interpretation.

The head of the Catholic Church is the pope, the Vicar of Christ on earth, who is the supreme authority in jurisdiction. The pope alone is infallible in matters of faith and morals when he speaks as the head of the universal Church. Thus the jurisdiction of the pope in matters of faith and morals and Church governance ex-

## CATHOLIC ETIQUETTE

tends to all churches, bishops, clergy and faithful. His jurisdiction is independent of any civil authority (c. 218).

The pope is the supreme head of the Church, deriving his authority by direct commission from Christ. He is the successor of St. Peter, the divinely appointed head of the Church founded by Christ. The authority of the pope is personal and supreme. It is because of his authority, rather than his infallibility, that the entire Church listens and obeys when he speaks through encyclicals and papal pronouncements on subjects other than those of faith or morals.

In the governance of the Church, the pope is aided by counsel and delegated authority. The chief aids to the pope are the cardinals, who are called "princes of the Church." Each cardinal is appointed by the Supreme Pontiff. By such appointment, a cardinal becomes a member of the College of Cardinals, which may not exceed seventy members. It is the prerogative of the College of Cardinals to elect a successor to the pope after the Holy See becomes vacant by death. The duties of the cardinals, both individually and jointly, are to assist and advise the pope in governing the Church.

Further aides to the pope in administering the affairs of the Church are the Sacred Congregations—twelve established groups who serve by reviewing and recommending actions to be carried out under the authority of the pope. These congregations are:

The *Sacred Consistory*—made up of the pope and cardinals, concerns itself with major questions.

## THE CHURCH AND HER AUTHORITY

The *Congregation of the Sacraments*—examines and has responsibility for the administration of the sacraments.

The *Congregation for Extraordinary Ecclesiastical Affairs*—treats of matters of international importance arising between the Church and governments.

The *Congregation of the Holy Office*—considers questions of heresy, examines books as to their content regarding faith and morals.

The *Congregation of the Council*—deals with questions of discipline and order within the Church.

The *Congregation for the Oriental Church*—handles affairs of the Oriental rites.

The *Congregation of Religious*—treats of all questions concerning religious orders of men and women.

The *Congregation for the Propagation of the Faith*—supervises missions.

The *Congregation of Rites*—regulates matters of ritual.

The *Ceremonial Congregation*—supervises certain sacred functions.

The *Congregation of Universities and Seminaries*—regulates institutions of learning. And, finally:

## CATHOLIC ETIQUETTE

The *Congregation for St. Peter's Basilica*—provides for the management of St. Peter's Basilica in Vatican City. (It is not a canonical congregation but is listed as one.)

There are, in addition to the Sacred Congregations, six tribunals, three of *justice* and three of *grace*, which are directed to legal matters, both religious and civil. (For ordinary matters of discipline, the diocesan courts are the courts of first authority.)

Since the Church is a sovereign temporal power, established in and occupying the territory of the Vatican State, it sends representatives to foreign countries. Such representatives are known as apostolic legates. These are, in descending rank: legates; nuncios; apostolic delegates; apostolic vicars and ablegates. They represent the pope to governments, bishops and faithful of the countries to which they are sent. The United States has an apostolic delegate as its representative from the Holy Father.

### *The Hierarchy*

By broad distinction, the membership of the Church is divided into *clerics* (a man becomes a cleric by first tonsure), *religious* (brothers, sisters and tertiaries), and *laity*. (See section on Laity.) The sacred hierarchy of the Church, by reason of holy orders, is made up of bishops, priests and deacons. Members of the hierarchy may have various titles, which are conferred upon them because of

## THE CHURCH AND HER AUTHORITY

the office they hold or by dignity. Thus the Holy Father is a bishop (not only by holy orders but also by consecration as the Bishop of Rome), but by office he is the Supreme Pontiff, just as a priest may be honored by the pope with the titles of Right Reverend or Very Reverend Monsignor while at the same time by office being a pastor.

Popes and bishops have power by jurisdiction, that is, by the fullness of authority residing in their respective offices. They make up the hierarchy of jurisdiction. Other members of the hierarchy of orders share in the power of jurisdiction by delegation.

MEMBERS OF THE HIERARCHY—BY PERSON AND TITLE. All bishops have the fullness of orders, and to this nothing can be added because of title. Following the cardinals in honor are the archbishops. By title there are several grades which are in order of dignity: *Patriarchs* (the greater patriarchs are the archbishops of Jerusalem, Constantinople, Antioch, and Alexandria); the *Primates*, an honorary rank (given usually to the senior bishop of a country); *Metropolitans*, title of those archbishops having an added degree of jurisdiction over the other dioceses of a province; and *Titular Archbishops*, ruling over single dioceses or having the title to an extinct archdiocese (also an honorary rank).

Most bishops rule over distinct territories called dioceses. Such a bishop is termed a *Diocesan Bishop* and is referred to officially as the *ordinary* of those under his jurisdiction. A bishop who governs a diocese which is

## CATHOLIC ETIQUETTE

part of a province has the prefix *suffragan* or *provincial*. When the diocese is not a part of a province, the bishop may be referred to as an *exempt* bishop. When a particular country or territory (usually missionary in character) is established, but the jurisdiction is exercised by a priest who is not a bishop but has been given certain additional powers, this priest is referred to as a *vicar apostolic* or a *prefect apostolic*. Bishops who do not have the governance of a diocese are *titular* bishops and are referred to as *auxiliary* or *coadjutor*, being given the "title" to an extinct diocese.

By dignity, there is a broad group known as the *prelature*. Actually, the title of *prelate* is applied properly to the pope, cardinals, patriarchs, primates, archbishops, bishops, abbots, and monsignors. The title of *domestic prelate* is given to priests as an honor and dignity by the pope. There are the priests who bear the title of monsignor, of which there are four degrees of *prothonotaries*. A fifth group, also entitled monsignors, is made up of *papal chamberlains*. The title of address of the papal chamberlains and the 4th rank of prothonotaries (titular prothonotaries) is "Very Reverend." "Right Reverend" pertains to the first three degrees of prothonotaries.

Each diocese also has certain dignitaries who are honored with titles which arise from their office. These are: vicars-general, chancellors, diocesan consultors, deans, etc. The title of a priest who is placed in charge of a parish is properly *pastor*, although in some instances the title may be "rector." However, in America the title of



## THE CHURCH AND HER AUTHORITY

“rector” is usually given to a superior of a religious institution, as, for example, the rector of a seminary.

A priest assigned to assist the pastor of a parish is called a *curate*, although by custom he is frequently referred to as an “assistant.” When a priest is placed as a spiritual director of a group of religious, a religious institution, or as a member of the military or naval services, his title is that of *chaplain*. Such a priest may be referred to by title or rank of service.

### *Religious Orders and Societies*

Further spiritual work of the Church is carried on by individuals who affiliate themselves with one of the religious orders. Primarily, these orders are communities of men who join under a particular rule of life which directs them in a special way toward perfection. A religious community implies a fixed way of life, according to a rule, having either simple or solemn vows of poverty, chastity, and obedience. These communities are distinguished by the vows taken by members. Those having solemn vows are religious *orders*. Members of religious orders devote their lives to prayer and spiritual perfection. Their prayers are directed to the salvation of the individual members and to reparation for others.

Besides the religious orders there are groups called congregations. These groups may live a semi-community or monastic life but are directed to the active apostolate of teaching, missionary work, etc.

## CATHOLIC ETIQUETTE

These communities or orders of men are called *clerical*, meaning that their members are priests, or *lay institutes*, if composed of brothers.

While the majority of religious orders and congregations have both priests and brothers living according to their rule, there are societies where the membership is made up of brothers, with few priest members. These societies are directed to a particular purpose while they live a life of personal spiritual advancement. Such societies include the *Christian Brothers*; *Brothers of Mary*; etc.

RELIGIOUS ORDERS OF WOMEN AND TERTIARIES. The religious rules of life, adapted to women, were patterned after the rules developed for men. There are two groups of women in religious life. Those living in monastic seclusion and leading a life devoted to contemplation are usually referred to as *nuns*; women joined in communities, but engaged in an active apostolate outside the cloister, are more often called *sisters*. However, the titles are commonly used for both.

In addressing groups of nuns or sisters, it is the practice to refer to them as "Venerable"—which is a term of dignity. In listing a sister's name or addressing her in correspondence, it is proper and preferred that the initials of her affiliation be given. This is because of the similarity of names taken in the religious life and the courtesy of recognizing her life, and thus it is proper, for example, to write: Sister Mary — — , B.V.M.

## THE CHURCH AND HER AUTHORITY

Religious orders are affiliated with associations of the laity known as *third orders* and referred to as *tertiaries*. These members are not properly members of the religious state but are made up of groups of people who, while living in the world, espouse a particular rule of religious life (Dominican, Franciscan, Carmelite, etc.). They say certain prescribed prayers and conduct themselves in accord with a life directed toward their personal sanctification.

Also there are *third orders regular* whose members live a religious life but are also active in some apostolic work, teaching, nursing, or missions. They take public vows of chastity, poverty, and obedience. They are usually addressed as "Sister."

### *Terms of Address*

(Key: in formal address, as indicated in the following: (a) direct speech or conversation; (b) correspondence. The abbreviation, *add.*, is for the address on the envelope; *sal.*, the salutation of a letter.)

THE POPE—(a) Your Holiness. (b) *Add.*: To His Holiness, Pope. . . . *Sal.*: Most Holy Father.

CARDINALS—(a) Your Eminence. (b) *Add.*: His Eminence (Christian name) Cardinal (surname). *Sal.*: My Lord Cardinal.

## CATHOLIC ETIQUETTE

LATIN PATRIARCHS—(a) Your Excellency. (b) *Add.*: His Excellency the Patriarch of . . . . *Sal.*: Your Excellency *or* Most Reverend Excellency.

EASTERN PATRIARCHS—(a) Your Beatitude. (b) *Add.*: His Beatitude the Patriarch of . . . . *Sal.*: Most Reverend Lord.

APOSTOLIC DELEGATES AND NUNCIOS—(a) Your Excellency. (b) *Add.*: His Excellency Archbishop (or Monsignor) . . . . *Sal.*: Your Excellency.

ARCHBISHOPS—(a) Your Excellency. (b) *Add.*: The Most Rev. . . . ., D.D., Archbishop of . . . . *Sal.*: Your Excellency.

BISHOPS—(a) Your Excellency. (b) *Add.*: The Most Rev. . . . ., D.D., Bishop of . . . . *Sal.*: Most Reverend.

ABBOTS—(a) Father Abbot *or* My Lord Abbot. (b) *Add.*: The Rt. Rev. . . . ., Abbot of . . . . *Sal.*: Right Reverend Abbot.

ABBESES—(a) Lady Abbess *or* Mother Abbess. (b) *Add.*: Lady Abbess . . . . ., Abbess of . . . . *Sal.*: Dear Mother Abbess.

PROTHONOTARIES APOSTOLIC (Domestic Prelates and Vicars-General)—(a) Monsignor. (b) *Add.*: The Rt.

## THE CHURCH AND HER AUTHORITY

Rev. Monsignor . . . . , P.A. *or* V.G. *Sal.*: Right Reverend and Dear Monsignor.

PROVOSTS AND CANONS—(a) Provost *or* Canon. (b) *Add.*: The Very Rev. Provost (or Canon). *Sal.*: Very Reverend Provost *or* Dear Canon.

PAPAL CHAMBERLAINS—(a) Monsignor. (b) *Add.*: The Very Rev. Monsignor . . . . *Sal.*: Very Reverend Monsignor.

RECTORS OF SEMINARIES—(a) Father (or title). (b) *Add.*: The Very Rev. . . . . *Sal.*: Very Reverend and Dear Father (or title).

PROVINCIALS OF RELIGIOUS ORDERS—(a) Father Provincial. (b) *Add.*: The Very Rev. Father Provincial. . . . *Sal.*: Very Reverend and Dear Father Provincial.

PRIORS—(a) Father Prior. (b) *Add.*: The Very Rev. Father Prior . . . . *Sal.*: Very Reverend and Dear Father Prior.

PRIORESSES—(a) Mother Prioress. (b) *Add.*: The Very Rev. Mother Prioress . . . . *Sal.*: Very Reverend and Dear Mother Prioress.

RURAL DEANS—(a) Father. (b) *Add.*: The Very Rev. . . . . , V.F. *Sal.*: Very Reverend and Dear Dean.

## CATHOLIC ETIQUETTE

PRIESTS, DIOCESAN—(a) Father. (b) *Add.*: The Rev. . . .  
*Sal.*: Reverend and Dear Father.

PRIESTS, RELIGIOUS—(a) Father. (b) *Add.*: The Reverend Father . . . . *Sal.*: Reverend and Dear Father.

CLERICS (BELOW ORDER OF PRIESTHOOD)—(a) no title.  
(b) *Add.*: The Rev. Mr. . . . . *Sal.*: Reverend Sir.

BROTHERS—(a) Brother. (b) *Add.*; Venerable Brother . . . . *Sal.*: Venerable and Dear Brother.

SISTERS—(a) Sister. (b) *Add.*: Venerable Sister . . . . *Sal.*: Venerable and Dear Sister.

PAPAL KNIGHTS—(a) Sir (b) *Add.*: The Honorable . . . . , K.S.G. (or K.H.S.). *Sal.*: Honorable and Dear Sir.

## *The Laity*

By definition, all those persons who are not clerics are lay people. As such, the laity as members of the Church and of the mystical body are frequently referred to as "the faithful." Lay people have the right, under the mandate of Christ and under the law of the Church (c. 682) to receive from the clergy the aids to their salvation, including the sacraments, instruction in the faith, good example, etc. Lay persons may participate in administering Church property under the law and by special delegation.

## THE CHURCH AND HER AUTHORITY

At the same time, the laity are to subject themselves in filial obedience to the Church, observing its laws, accepting the ministry given, seeking proper instruction, and joining in Catholic associations for the spread of Catholic belief and practice among all men.

**THE LAY APOSTOLATE.** The laity has both the opportunity and the obligation to seek, first, its own perfection, and second, the perfection of others through works of merit. This activity is called the "lay apostolate." It may be both singular and group action. The layman may seek his own sanctification by complying with the law and directives of the Church, by receiving the aids of grace through reception of the sacraments, by seeking proper instruction for himself and those subject to him, and by acquiring greater knowledge, and hence greater effectiveness, in working for the Church. The role of a lay apostle begins with ourselves and our families and extends to all the associations of our social life.

**CATHOLIC ACTION.** By definition, Catholic Action extends broadly, embracing activities which seek the good of the parish, the diocese, the state and the nation. Its operation is the diffusion through society of the Christian principles of faith and morals, including domestic, social, and legislative areas.

Concerning Catholic Action, Pope Pius XI declares: It is not alone "of the pursuit of personal Christian perfection which is, however, before all others, its first

## CATHOLIC ETIQUETTE

and greatest end, but also of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted, and, as a result, aided and sustained by the authority of the bishops." In the strict sense of the term, Catholic Action must have two primary qualities to be genuine: each group should have an *apostolic objective* and be organized *under the direction of the hierarchy*.

There are many organizations which promote Catholic Action in different degrees. Activity takes place in many enterprises: study clubs, radio programs, parish and mission work, religious instruction (Confraternity of Christian Doctrine), writing, art, labor organizations, etc. (See *Catholic Organizations*.) At the same time, the laity is encouraged to group itself in vocational units, that is, associations of farmers, doctors, lawyers, employers, workingmen, technicians, students, etc.

It must be emphasized, however, that Catholic Action is not a political party, and may not be affiliated with any political activity. Organizations of the laity must seek the counsel of the clergy in obtaining spiritual direction in Catholic Action work.

**DIGNITIES CONFERRED ON LAY PERSONS.** The chief formal honors conferred on members of the laity are several pontifical awards. As a sovereign ruler, the pope may award a title of nobility ranging in rank from prince to baron.



## THE CHURCH AND HER AUTHORITY

These honors constitute a dignity by title and are conferred by the pope upon petition of the bishop of the diocese where the person lives. They are awarded to Catholics (sometimes to non-Catholics) for notable service to the Church in science, literature, the arts, teaching, or for notable alms given to the Church, endowments established, etc.

The Noble Guard is made up of distinguished gentlemen who form a bodyguard for the pope, and a detachment attends him when he appears for a formal public function. The commandant is always a Roman prince (Italian nobility), decorated with the Order of Christ. Each member must be of a family having had noble rank for at least sixty years, have an independent income, be in good health and of outstanding character.

Besides these, there are six pontifical honors conferred on laymen. These are orders of pontifical knighthood and are in rank: 1. Supreme Order of Christ; 2. Order of Pius IX; 3. Order of St. Gregory the Great; 4. Order of St. Sylvester; 5. Order of the Golden Militia or Golden Spur; 6. Order of the Holy Sepulcher. Each carries several or more degrees of rank. The degree of rank, the insignia, and the directions on the type of uniform are included in the documents of bestowal.

Other papal decorations are given by conferring medals of distinction. These are given for unusual services and are: the *Pro Ecclesia et Pontifice* (For Church and Pope), the *Benemerenti Medal* and the *Medal of the Holy Land*.

## CATHOLIC ETIQUETTE

Various other honors are conferred upon the laity by organizations or schools, and are awards for unusual accomplishments, e.g., the *Laetare Medal* conferred by the University of Notre Dame and the *Magnificat Medal* conferred upon the outstanding Catholic college woman graduate by Mundelein College of Chicago.

It is an honor for a lay person to hold an office in any of the Church organizations, whether this be on a national, diocesan or parish level. The wearing of the insignia of Church societies is also an honor and the Church in some instances has attached indulgences to the wearing, e.g., an indulgence of 300 days once a day for all members of the Holy Name Society who regularly but visibly wear the Holy Name emblem while they are in any public place, provided they say once a day, "Blessed be the name of the Lord."

### *The Law of the Church*

All members of the Church are governed by the pope and bishops. However, a body of formal law embraces all the specific privileges and regulating powers which affect the laity—for example, the discipline of the sacraments and sacramentals, reservations, censures, fast and abstinence, indulgences, confraternities, books, ecclesiastical burial, etc. The application of these laws is exercised by the priests and constitutes the extent of their delegated powers.

## THE CHURCH AND HER AUTHORITY

CANON LAW is Church Law as distinguished from moral and civil law. The Church has the right to make laws for all her members (cf. Mt. 16).

At present, the law of the Church is contained in the *New Code of Canon Law* which was promulgated in 1917 by Pope Benedict XV. On Pentecost Sunday, May 19, 1918, it became law for all the Latin Church.

The Code of Canon Law is divided into five books:

1. *General norms*: What former laws, general and particular, may still be followed; interpretation of laws and customs. It then presents the rules concerning time for various acts and obligations, the kinds of rescripts, their interpretation, and the nature of privileges and dispensations.

2. *Persons*: Both general and particular persons, moral and juridical persons, physical persons, the clergy, the pope, cardinals, bishops, pastors, canons, religious orders and congregations.

3. *Things*: The sacraments, the Mass, stipends, church property, ecclesiastical burial, divine worship, censorship, preaching, benefices, pious foundations, etc.

4. *Courts and processes*: The difficult questions of procedure, competence, etc.

5. *Crimes and punishments*, including the responsibility and particular penalties.

These five books embrace 2,414 canons. The study of canon law is required of all priests.

## CATHOLIC ETIQUETTE

REGULATIONS. In addition to these canons there are precepts of the Church which bind members in conscience. (See *Commands of the Church*.) Actually these precepts are laws in the accepted meaning of the term.

The parish priest is the first interpreter of canon law as it applies to the laity. He is not only instructed in sufficient degree to counsel the laity in matters of law, but he may petition an ecclesiastical court in behalf of anyone who petitions him.

Besides precepts and canon law, there are from time to time special regulations given by the ordinary of a diocese. These may be merely regulating laws or they may be binding under penalty of sin. This right arises from the jurisdictional power of the bishop. In all instances, regulations are made known by pastoral letter, publication or special announcement to the faithful.

The clergy and religious superiors are guided by law in all that they do in ministering to the faithful.

2

# The Commands of the Church





## 2

# The Commands of the Church

**T**HE commands of the Church, also called “precepts” of the Church, are laws which bind all Catholics under penalty of sin. The Church being a perfect society and hence endowed by God with the authority and the means necessary to secure the spiritual good of its members, has the right and power to make laws.

While these are laws in the true sense, carrying the penalty imposed, they should be looked upon not so much as “restrictions” but as aids which, when followed, bring to the follower the benefits and spiritual good of the Church. In practice, these laws encourage and extend the virtues of temperance, religion and faith.

The Baltimore Catechism of Christian Doctrine lists six commands of the Church which apply to Catholics.

These six are:

1. To assist at Mass on all Sundays and holydays of obligation.
2. To fast and to abstain on the days appointed.
3. To confess one's sins at least once a year.
4. To receive Holy Communion during the Easter time.

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5. To contribute to the support of the Church.
6. To observe the laws of the Church concerning marriage.

We shall treat briefly of these commands of the Church, to clarify the particular times and the essential practices which Catholics are to observe.

### *Attendance at Mass*

Under the section on the Holy Sacrifice of the Mass, the conditions of attendance at Mass on Sundays and holydays of obligation are outlined.

In the United States, the holydays of obligation, besides the Sundays of the year, are the following:

1. The Feast of the Circumcision of Our Lord (New Year's Day—January 1).
2. The Feast of the Ascension of Our Lord (observed on the fortieth day after the Feast of the Resurrection or Easter Sunday).
3. The Feast of the Assumption of the Blessed Virgin Mary (August 15).
4. The Feast of All Saints (November 1).
5. The Feast of the Immaculate Conception of the Blessed Virgin Mary (December 8). This is the patronal feast of the United States, for it is under this title that the United States is dedicated to the Blessed Mother.
6. The Feast of the Nativity of Our Lord (Christmas Day, December 25).



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Under the divine positive law all are obliged to keep holy the Lord's Day and, under this command and the interpretations of the Church, all servile works, court sessions and public markets are forbidden on Sundays and holydays of obligation.

By servile work is meant work which is chiefly physical, manual or mechanical. It does not mean work for which one is paid, as some believe. Not prohibited under the law are intellectual pursuits, such as study, reading, etc., artistic endeavors, such as painting, music; or general pursuits, like cooking or giving a speech. The excusing causes may be generally listed under these headings: physical or moral impossibility (the necessity to work to maintain one's job), custom (e.g., working on holydays at regular work from which one is not excused); and dispensation.

The private and public worship of God is prescribed by divine law. The Church declares the days on which worship is to be offered and the frequency. It is not required to attend more than one Mass on a holyday, for example.

The question may arise concerning the patronage of shopping centers which are kept open on Sundays. It would be the proper course not to shop on Sundays, unless a serious necessity or the impossibility of shopping on other days of the week make such activity necessary.



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### *Fast and Abstinence*

The general rules of fasting and abstaining in the United States are given here. Particular regulations may be established for some dioceses by the ordinary, and these regulations may be learned through the Catholic newspaper of the diocese or by announcements.

The law of fasting permits one full meal at which meat may be taken on a day of fast. On the same day two other meatless meals may be taken, but these two together should not be more than a full meal in quantity. When a day of fast occurs on Friday, meat may not be taken at the principal meal. On Ash Wednesday, and the vigils (day before) of the feasts of the Assumption and Christmas, meat may not be taken at the principal meal. A day of fast is reckoned from midnight to midnight.

On all days of fast no eating between meals is permitted. However, liquids (as milk, beer, fruit juices) may be taken.

Everyone over 21 years of age (past his 21st birthday) and under 59 years complete is obliged to fast.

Members of the armed forces, while they are on active service (including the training periods of the reserve forces) are not obliged by the law of fast and abstinence except on Ash Wednesday, Good Friday, and the vigil of Christmas. They are also obliged to the law of fast (but not abstinence) on Holy Saturday. This dispensation applies wherever this service may be, that is, foreign

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or domestic assignments. Likewise, the dispensation applies to members of his family and servants if the serviceman habitually lives with them during the time of service, whether on or off the post.

No one is obliged to fast when a vigil occurs on a Sunday. When a holyday of obligation occurs on Friday no one is obliged to fast or abstain.

By special rescript, the ordinaries of the United States may dispense the faithful of their dioceses from fast and/or abstinence when "any of the civil holidays now observed occur on a day of fast and abstinence or of abstinence alone."

The days of fast are: the weekdays of Lent; all Ember days (Wednesday, Friday, and Saturday of weeks occurring four times during the year, once during each of the seasons); the vigils of the feasts of Pentecost, Assumption, and Christmas.

The *laws of abstinence* differ from the law of fasting in this manner: fasting limits the quantity and time of eating; abstinence forbids the eating of meat, broth or soup made with meat. Thus it concerns the quality or type of food.

Under the law of abstinence the term meat includes flesh meat, broth, meat-derived products (e.g., bouillon) of all mammals and fowl. Thus are included the flesh, marrow, blood, brains, tripe, meat extracts, mince-meat, beef tea, mutton soup, etc. The term soup includes all soups made from meat stock, even those cooked with soup-bone from which the bone is removed before serving.

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Permitted under the law are fish, and the flesh of cold-blooded animals such as turtles, frogs, snails, shellfish, oysters, crabs, and lobsters. Custom or special legislation may permit whale meat, seal meat, etc.

The law of abstinence is applied *partially* on days when meat may be taken once at the principal meal (see above), or *completely*, as on days when no meat is permitted.

The days of complete abstinence are: all Fridays, Ash Wednesday, the vigils of Assumption (Aug. 14) and Christmas (Dec. 24), and Holy Saturday.\*

The days of partial abstinence are: Ember Wednesday and Saturdays, and the vigil of the feast of Pentecost.

Pastors may dispense, for a just cause, individuals or families from fast and/or abstinence.

In case of doubt concerning the laws of fast or abstinence or whether or not the law obliges you, consult your pastor or confessor.

## *Annual Confession*

The requirement of this law is that all of the faithful who have attained the use of reason (See *Penance*) must confess their sins through sacramental confession at least once a year.

Usually this obligation of annual confession is satisfied at the time when the faithful seek to fulfill the command

\*A special privilege from the Holy See allows American bishops to make changes in the general law for their own dioceses. Such changes may occur especially on Holy Saturday.

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of receiving Holy Communion during the time of Easter. However, it may be satisfied at any time during the year.

The wish of the Church is that the faithful seek the graces of the sacrament of penance frequently.



### *Easter Duty*

All members of the faithful who have received their first Holy Communion (See *The Holy Eucharist*) are obliged to receive Holy Communion once a year, at least during Easter time.

The Easter time, under rulings by the American bishops, is extended from the first Sunday of Lent to the feast of Trinity Sunday, inclusive.

If one does not receive Holy Communion during this time, he still has the obligation to receive Holy Communion within the year.

A Catholic may satisfy this obligation by receiving Holy Communion in any parish, but it is recommended that one receive in his own parish if possible. If the reception of Holy Communion in fulfilling this obligation is made in another parish than one's own, the pastor of his parish should be so informed.

Reception of Holy Communion in any Catholic rite fulfills this obligation.

*Contributing to Church Support*

The obligation to support the pastor, the Church and the works of religion is founded on both the natural and the positive divine law. Under the natural law, those appointed by legitimate authority (as pastors appointed and ordained by the Church) have a right in justice and by contract to be supported. This obligation is declared by divine law as is stated by St. Paul, "The Lord directed that those who preach the gospel should have their living from the gospel" (1 Cor. 9:14). The Church has the right to exact from the faithful what is required for the support of her ministers and that which is necessary for divine worship and other projects essential to the purpose of the Church (c. 1496).

The degree to which each member of the faithful is to satisfy this obligation is voluntary in so far as it is up to each to determine the amount. The amount should always be in proportion to the ability to pay and should not be considered as an alms. It should be considered as a portion of the budgeted account, coming out of current income, even at a sacrifice of luxuries. To say, "When I get a lot of money, I'll give some to the Church" is not a satisfactory intention.

The contributions made in meeting this obligation include all money given freely at the door of the Church (admissions in the sense of a charge for attendance are not permitted), the offertory collections (whether made by

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envelope or in cash), church membership dues, collections at divine services (e.g., Holy Hours), Christmas and Easter offerings, Peter's Pence, stole-fees, special drives, contributions to the Propagation of the Faith, and the offerings made for Mass intentions. Besides these, the faithful who contribute to the support of Catholic education through payment of tuition and school fees are satisfying in part this obligation.

Offerings made at votive light stands are contributions in satisfaction of this obligation, but it must be remembered that these votive candles are not blessed, and of themselves are not to be looked upon as "guarantees" of favors. The prayer and intentions one makes when burning a vigil light are commendable, but they may be made without the burning of a candle which is not even a sacramental of the Church.

Alms or fees paid to organizations which are not employed directly by the Church are not considered part of this support money, e.g., dues in a fraternal society, such as the Knights of Columbus.

The prime support obligation of a Catholic is owed to his home parish, since these priests bring the gospel directly to him.

The faithful may make wills in which they contribute to the support of the Church (the parish or the diocese may be the beneficiary), or they may establish annuities payable to the Church. This is a most commendable extension of the fruits of one's life to the temporal needs of the mystical body. However, by making such a will one

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cannot thus meet the obligations of the heirs to support the Church; nor may the heirs look upon such legacies as taking care of their obligations.

In some instances, a form of beneficial endowment may be established by societies or individuals taking out life insurance on the lives of young priests, with the diocese or the parish as the beneficiary. Payment of such premiums are tax deductible, and the ultimate payment to the beneficiary is not subject to inheritance taxation.

The obligation for the support of the Church rests upon all the faithful, whether or not they are registered as members of a parish. Those who fail to register in a parish, thinking that they will not have to contribute to the support of the Church, are grievously at fault.

### *Concerning Marriage*

The laws of the Church concerning marriage are outlined in the next chapter. (See *Matrimony*.) Persons contemplating marriage should consult their parish priest in all cases of doubt.



3

# The Sacraments





### 3

## The Sacraments

**A**DMINISTRATION of the sacraments is by a duly ordained and authorized priest. Ceremonies followed in the administration of each sacrament are governed by Church ritual.

On the part of the recipient, there are spiritual dispositions, intentions, and benefits, but we will touch only upon those which pertain to the reception of the sacraments on the part of the laity, and those regulations under which the laity functions.



### *Baptism*

The sacrament of baptism, based upon the teaching of Scripture, is declared by the Church to be absolutely necessary, in fact or in desire, for salvation. An adult seeking valid baptism must have the intention of receiving the sacrament, which calls for an act of reason. A convert should thus be prepared by sufficient instruction in the faith and the requirements of liturgy before being admitted to baptism.

Adults who because of some insufficiency never had

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the use of reason (cretins, idiots, morons, etc.) may be baptized like infants. If one loses his reason, he may be baptized thereafter if he desired the sacrament before the loss of reason.

The ordinary minister of baptism is a priest. In solemn baptism of infants the sacrament should be administered by the pastor of the parents, unless permission to have another priest administer the sacrament has been obtained from either the pastor or the bishop.

**THE TIME.** Since baptism is mostly given to infants, it is necessary that the child be provided with sponsors, and be presented in the church as soon as is reasonable after birth. This reasonable time is considered to be ten days to three weeks after birth in ordinary circumstances—sooner, of course, if the child is in doubtful health (See *Private Baptism*), and it may not be delayed beyond three or four weeks, except for serious reasons.

**THE PLACE.** A church or a public oratory are the proper places for solemn baptism. Under special conditions, solemn baptism may be administered in other places, e.g., the chapel of a Catholic hospital. The ceremonies of solemn baptism take place at the baptistry or at the baptismal font within the church.

**THE SPONSORS.** There should be at least one sponsor, but never more than two, for the person baptized validly (c. 765). These sponsors are commonly called “god-

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parents," and where there are two sponsors they are one male and one female. The requirements for valid sponsorship are: 1. The sponsor must be baptized, have the use of reason, and intend to undertake the obligation. This obligation is a serious duty to watch over the religious instruction of the child in later life. 2. Excluded from sponsorship are: a member of a heretical or schismatic sect (Protestant), or persons excommunicated by a condemnatory or declaratory sentence, or declared infamous by law, or barred from legitimate acts. A deposed or degraded cleric may not be a sponsor. 3. The father, mother or spouse of the one baptized may not be a sponsor. 4. The sponsor must be named by the one to be baptized, or by the parents or guardians. The priest administering may name the sponsor if any of the above have not done so. 5. In the act of baptism (when the water is poured and the essential words spoken) the sponsor must personally (or the proxy acting for him) hold or touch the one baptized or lift him immediately after the baptism from the font or from the hands of the one administering the sacrament.

For *lawful* sponsorship, the sponsor should be fourteen years of age (unless the priest administering permits one younger), must not be excommunicated or have lost his good name, and he should be instructed in Christian Doctrine. He should not be a novice or a member of a religious order (unless permission to act as sponsor was granted by his superior) or a person in holy orders (unless permission of his ordinary has been obtained).

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Spiritual relationship with the one baptized is contracted by the one baptizing validly. The sponsors likewise contract relationship with the one for whom they act as sponsors.

Following the spiritual relationship which they contract, the sponsors assume an obligation to provide Christian training for the person baptized, in the event that the parents or guardians do not or cannot assure such training. This responsibility is less in the case of an adult being baptized.

**THE CEREMONIES OF SOLEMN BAPTISM.** As in the ritual of administration of all the sacraments, there are the essentials of matter and form which demonstrate outwardly the giving of grace, together with symbolic features. In the baptism of an infant, the child is brought to the font by the sponsors. There follows a brief series of questions and answers, at which time, in the name of the one to be baptized, the sponsors request both "faith and life everlasting." Then the priest, symbolizing the giving of the spirit to God, breathes on the face of the infant. After he has made the Sign of the Cross on the forehead and breast of the child, a bit of salt is put into the child's mouth, signifying the gift of wisdom, and an exorcism is pronounced. The priest then lays his stole upon the child, which signifies that the person is being welcomed into the Church of Christ. A profession of faith, the Apostles' Creed, is then said by the priest and sponsors, followed by the Our Father.

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The next ceremony is called the *Ephpheta*, after the account of the seventh chapter of St. Mark's Gospel. It consists of touching with saliva the ears and nostrils of the child. Then the renunciation of Satan, his works and temptation, is made (called the baptismal vows) and the child is anointed, on breast and back, in the form of a cross with the holy oil of the catechumens. There follows a second profession of faith, with questions by the priest and answers by the sponsors.

Then the sacrament is given by pouring water on the head of the child while these words are said: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." During this action the sponsors hold the child (if it is the custom for the godmother to hold the child over the font, the godfather must touch the child with his right hand either on or under the child's right shoulder).

Immediately after this baptism the priest anoints the head of the child with Holy Chrism, and a white cloth is placed on the child's head symbolizing the gift of sanctifying grace. A lighted candle is presented to the child but held by the sponsors briefly.

The ceremony of solemn baptism for adults is slightly different from the above and is more lengthy.

**PRIVATE BAPTISM.** Consisting of the essential rite of pouring the water while pronouncing the words, private baptism may be given by any person who performs the rite and intends to do what the Church does. It is usually

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given only when there is danger of death. Intra-uterine baptism, when necessary, should be given by the physician and is doubtfully valid, meaning it should later be repeated. When, because of necessity, only private baptism is given, the ceremonies of solemn baptism must be supplied later.

**SELECTING A BAPTISMAL NAME.** It has been the practice from earliest times of the Church to choose the name of a saint, and to give this name to the person baptized. This Christian name should be selected by the parents, and should they fail, it is the right and obligation of the priest who administers the sacrament to confer a Christian name and enter that name in the record.

The saint whose name is chosen becomes, by custom, the patron of the one baptized.

It is permissible to have a name which is derived from the name of a saint, e.g., Helene, derived from Helen. It likewise is permitted to have combinations of names, e.g., Annamarie; or a name which is derived from another or is a foreign language form of the name, e.g., Roberta. It is well to consult, in case of doubt, one of the books of Christian names which have been compiled, or ask the priest who is to perform the ceremony.

**THE RECORDING OF THE BAPTISM.** It is the obligation of the pastor to record the baptism and the name of the person baptized. It is customary to give a "certificate" to the parents or guardians of the child, which certificate is a duplicate of the essential recording with all pertinent



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information. This becomes a legal and necessary document and should be carefully retained. It is also well for parents to make a separate record and keep this in a safe place.

**THE OFFERING.** An offering, called properly a "stole-fee," but sometimes loosely referred to as a "stipend," is presented to the priest who administers solemn baptism. This offering is made, not for the service, but in recognition of the pastoral care of the priest over the people in his charge. Thus the offering is presented to the priest baptizing, who refers it to the pastor of the church where the baptism took place. (The stole-fee belongs to the pastor by right.) The amount of the offering may be determined by law or custom. When calling the parish rectory to arrange for the baptism, it is not amiss to ask what the customary amount of the offering is. In the case of poverty or inability to make an offering, the service is, of course, never denied; inability to make an offering is thus not an excuse for not seeking the baptism or delaying it.

### HELPFUL NOTES ON BAPTISM

1. Contact the church rectory to arrange for the administering of the sacrament of baptism as soon as possible after birth.

2. Since the role of sponsor is a serious obligation, choose sponsors who are responsible and who are not too elderly to fulfill their duties.

3. In so far as possible, make the baby comfortable

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before the time of ceremony. A definite time will in most instances be set for administering the sacrament, and this time should be kept, since other baptisms may be scheduled for the same day. If the hour of appointment cannot be kept, it is courteous to notify the rectory as soon as possible.

4. In case of doubt about the amount of offering or the name chosen, consult the parish priest.

5. It is recommended that the baby be dressed with a garment that is loose at the neck, so that the priest may make the anointings without undue discomfort to the child.

6. At the time when arrangements are made for the baptism, it may be well to also arrange for the blessing of the mother, called "churching," if it is desired.



### *Penance*

Reception of the sacrament of penance is prepared for by instruction, and is usually received for the first time shortly after a child has attained the use of reason. This is generally accepted to be about the age of seven years.

The confession of all mortal sin after baptism is necessary by divine law. Thus the sacrament of penance may be received as often as necessary, and should be, so that the grace of the sacrament may aid in keeping one from serious sin and serve to instill a regard for the reception of

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other sacraments by disposing one to pursue a more intense spiritual life and progress toward perfection.

**THE MINISTER OF THE SACRAMENT.** The sacrament of penance may be validly administered only by a priest who has the jurisdiction, that is, has been given the delegated faculties by his bishop or by special grant. The priest administering the sacrament acts in the place of Christ and serves as a judge under the most serious obligation of secrecy, called the "seal of confession." Acting in this role, the priest minister is called the "confessor."

**THE RECIPIENT OF THE SACRAMENT.** The one receiving the sacrament of penance is called the penitent. Having been instructed and having attained the required age, the penitent approaches the sacrament with certain necessary actions. These are:

1. *Contrition*: This disposition of mind and soul has two notable and essential requirements included in it, namely, sorrow for having offended or sinned against God, and a firm purpose of amendment, or the resolve not to sin again.

2. *Confession*: This means that all mortal sins committed and venial sins that may be recalled be confessed, with the number of times committed. The number is important in recalling mortal sins. The confession must be made audibly, that is, to be heard by the confessor.

3. *Satisfaction*: This is the acceptance and fulfillment of the penance which the confessor imposes on the

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penitent. As a rule, the penance given is proportionate in degree to the gravity of the sins confessed, but no set rule as to amount has been declared and this is left to the discretion of the confessor. The penance may be a single prayer, a number of prayers, the recitation of five decades of the Rosary, the recitation of a litany, etc., according to the judgment of the confessor. It is also possible for the confessor to impose, prudently, more serious penances, as a fast, abstinence, hearing Mass, an alms, etc.

When the sin confessed is of a nature which carries a censure of the Church, the confessor will explain the necessary steps required before absolution is given.

**THE TIME OF CONFESSION.** One may seek the sacrament of penance at any time. It is customary that hours be appointed in parish churches for Saturday afternoons and evenings, on the days preceding holydays of obligation, and on the Thursdays before first Fridays. Some parishes have a time for confession before one or more of the daily Masses.

**THE PLACE OF CONFESSION.** Any place which provides the secrecy necessary for the sacrament is suitable for the administration of penance. The most suitable and the proper place for receiving the sacrament is the confessional located in the church. This may be either a "double" confessional, providing an area for penitents on either side of the cubicle in which the confessor sits, or a "single" confessional, providing an area for one penitent.

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There is nothing strange or obscure about the confessional. It is merely a small area, with a kneeling bench facing a screen (usually covered with a cloth on the inner, i.e., the priest's side). Within the priest's cubicle there is a chair, a light, and sometimes a fan to circulate the air. Each area is now usually walled with acoustic material. Sometimes an earphone for the hard-of-hearing is provided.

For the administration of the sacrament it is necessary that the penitent be present to speak and be heard.

### HELPFUL NOTES REGARDING PENANCE

1. It is necessary for those wishing to receive the sacrament of penance to prepare themselves by an examination of conscience and the recitation of an act of contrition. There is no need to rush to the confessional.

2. Both courtesy and regard for the secrecy of the confessional should prompt those waiting to keep at a sufficient distance from the confessional to prevent hearing, even inadvertently, what is said. Should one overhear portions or words said in the confessional, it is wrong to repeat them. They should be promptly forgotten.

3. The proper method of speaking in the confessional is in a very low voice or a whisper.

4. The hard-of-hearing may give a message to the priest and provision will be made for a special confession. Today, in some confessionals, provision is made for an electronic device which permits transmission over a special speaker and earphone arrangement.

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5. The penitent should say his penance as soon as possible after leaving the confessional. If the penance is not heard clearly, ask the priest to repeat it.



### *The Holy Eucharist*

The sacrament of the Holy Eucharist is the presence of the body and blood of Jesus Christ under the appearances of bread and wine. Christ is truly, really and substantially present under both species and is whole and entirely present under each particle of either species. Thus the Holy Eucharist is the living Christ.

The matter of the Eucharist is bread and wine, while the words of consecration spoken during the holy sacrifice of the Mass constitute the form of the sacrament. (We shall speak of the holy sacrifice of the Mass after speaking of the reception of the Holy Eucharist by lay people.)

The Holy Eucharist, the Blessed Sacrament, gives us the presence of Christ in the tabernacles of our altars. The reception of this sacrament is commonly called Holy Communion. (See also *Viaticum* under *Extreme Unction*.)

**FIRST HOLY COMMUNION.** The law of the Church demands that the child about to make his first confession and receive his first Holy Communion be instructed well

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in the principles of Christian doctrine, especially those referring to the sacrament. The age for receiving Holy Communion is usually about seven for both boys and girls. The fitness of the child requires an individual judgment in each case, for it is apparent that some children are sufficiently prepared before that age, while others are not prepared for some more years. The judges are the child's confessor and parents or guardians.

In danger of death, Viaticum may be given to a child before having received first Holy Communion instruction, provided the child can distinguish the Holy Communion from ordinary bread and can adore the Eucharist. This is a judgment for the attending priest to make.

The objective in instructing children before first Holy Communion is to train them in the essentials of the faith and to instill a personal love of Christ. They also learn how to confess their sins and receive our Lord.

The time of first Holy Communion is appointed by the pastor of the child. It is customary to set this time in the spring of the year, after Easter.

NOTE: While it is the custom to make this occasion memorable by solemnity, it should be remembered that the essential is that the child know the great significance of the event. It is the practice to dress the little girls in white and the boys in white shirt and tie and trousers or a new suit. These preparations should not be lavish, nor such as to embarrass the poorer children. An inability on the part of the parents to provide new clothing is no excuse for keeping the child from receiving Holy Communion.

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CONDITIONS NECESSARY FOR RECEPTION OF HOLY COMMUNION. The one receiving Holy Communion should be in the *state of grace*, that is, free from all mortal sin. This condition can be assured by the confession of sins before receiving Holy Communion, but confession is not necessarily a preliminary preparation, provided one is in the state of grace.

The second condition is that one observe the Eucharistic fast.

Taking effect on March 25, 1957, Pope Pius XII replaced all previous rules concerning the Eucharistic fast. His new regulations, declared in the form of a *Motu Proprio* (i.e., a document issued by the Pope and signed by him personally), permits all of the faithful to receive Holy Communion after fasting from solid foods and alcoholic beverages for only three hours, and from other liquids for only one hour before receiving. Water, of course, may be taken at any time. This relaxing of the laws of the Eucharistic fast was made with two recommendations, namely, that (a) priests and laymen who are able and so disposed continue to observe the "old and venerable form of the Eucharistic fast before Mass and Holy Communion;" (b) all who use the new relaxed concessions "must compensate for the good received by becoming shining examples of a Christian life, and principally with works of penance and charity."

The specific rulings now in universal force throughout the Roman Catholic world are:

1. The Eucharistic fast: the faithful must abstain from



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solid foods and alcoholic drinks for three hours *before receiving* Holy Communion. Water does not break the fast and may be taken right up to the time of receiving. (The priest must begin his three hours fast three hours before he *begins the celebration* of Mass. In all other regards, the Eucharistic fast is the same for clergy and laity. Note that while the lay person need fast only three hours "before the time of receiving," it is practical for the layman also to figure three hours before the start of Mass to be certain of the time.)

Liquids, even nourishing liquids such as eggnog, milk, broth, etc., may be taken by all lay persons up to one hour before receiving Holy Communion, by the priest up to one hour before he begins Mass.

The water mentioned is interpreted as including plain water or ordinary water and also mineral water, carbonated water or chemically purified water. (*Carbonated water*, of course, does not mean carbonated beverages or soft drinks to which flavoring and sugar have been added.)

The food is that which can be swallowed and digested and comes from outside the mouth. (Thus blood from an extracted tooth does not break the fast.) See above concerning liquids.

2. The same rules apply for the reception of Holy Communion at a midnight Mass or at an evening Mass, that is, one celebrated after midday. One may not have received Holy Communion previously on the same day, this being reckoned from midnight to midnight.

3. The sick or infirm, even if not bedridden, may

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take non-alcoholic beverages and that which is really and properly medicine, either in liquid or solid form, before Mass or Holy Communion without any time limit. This means that there is no longer any question of the ingredients of a medicine, even if it contains some portion of alcohol, so long as it is a true and proper medicine. No special dispensations are necessary.

4. All the above rules apply also to children.

NOTES: The brushing of teeth does not break the Eucharistic fast. Likewise, the smoking of cigarettes does not break the fast, but the practice is not commended. The taking of snuff, the chewing of tobacco, the sucking of candy or lozenges does break the fast.

The sick, those who are infirm, or weakened from old age, arthritics, etc., even though they are not in danger of death (See *Viaticum*), or those who must remain in bed or are confined to their homes for a month or more, with no immediate prospect of recovery, may receive Holy Communion upon the advice of their confessor. This is possible even if they have taken liquid nourishment or medicine. The right to bring Holy Communion to the sick belongs to the pastor of the sick person, but he may delegate this right to another priest.

THE MINISTER OF HOLY COMMUNION. The priest is the ordinary minister of the sacrament of the Holy Eucharist. With permission of the local ordinary or the pastor, a deacon may be allowed to distribute Holy Communion.

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### PLACE AND TIME OF RECEIVING HOLY COMMUNION.

The place of receiving Holy Communion is the church (exception: Viaticum and Holy Communion given to the sick as indicated above). Communion is given immediately before or after *private* Mass, but this is by exception. During the Mass is the proper time to receive Holy Communion. There should be preparation for reception and it should be followed by prayers of thanksgiving, accompanied with the thought of the love and intimacy of Christ.

### THE FREQUENCY OF RECEIVING HOLY COMMUNION.

The reception of Holy Communion on Sundays and even daily is recommended. The conditions are the same, that is, fasting and freedom from mortal sin, together with the right intention. The recommendation to receive frequently is backed by two reasons over and above the spiritual intimacy with Christ. These are that frequent Communion affords a great aid to perfection and helps to keep one from committing serious sins.

THE "EASTER" COMMUNION. Under Church law (c. 859) the faithful who are seven years of age are bound to receive Holy Communion once a year, at least during the Easter season. Most bishops by interpretation place this period as the time between the *first Sunday of Lent and Trinity Sunday*. (See *Precepts of the Church*.)

### HELPFUL NOTES ON RECEIVING HOLY COMMUNION.

In recognition of the dignity of the sacrament, proper manners should be observed.

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1. Reception of the sacrament of Holy Communion is made by mouth under the one species of bread. It is most convenient for the priest to put the particle (called altar bread, host, or communion bread) on the recipient's tongue. It is proper thus for the recipient to extend the tongue, resting it lightly on the lower lip so that the tip of the tongue is just beyond the front edge of the lower lip. The mouth should be open sufficiently wide, so that the priest's fingers will not touch the upper lip or the teeth. If the tongue is extended *lightly*, it will not curl. It is also more easy to withdraw the tongue, with the host on it, from this position. Effort should be made to swallow the host as soon as possible after receiving it, even if this means moving the muscles or swallowing visibly. If the host should be so large or thick that it cannot be swallowed readily, it is permissible to break it against the teeth.

2. Regardless of fashion, it is not proper for women to wear low-necked dresses or a dress with too loose a neckline. Likewise, it is recommended that full, loose collars on coats be thrown back from around the face.

3. If there is a cloth on the Communion railing, it is proper to place one's hands under the front edge and hold it lightly against one's body.

4. The approach to the Communion railing should be made with dignity, free from rushing.

5. Entry and exit from the pews at Communion time should be made with a minimum of disturbance. Those who do not receive Holy Communion should respect and

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reverence the closeness of Christ in those about them who do receive Holy Communion.

**THE HOLY SACRIFICE OF THE MASS.** The Holy Sacrifice of the Mass is a true sacrifice repeating in an unbloody manner the sacrifice of Christ on the Cross. This repetition is true in that the same chief priest, Christ, both offers and is offered. This offering is made in obedience, in adoration, in thanksgiving, in satisfaction to God the Father and in recognition of God's supreme dominion over all life. The Mass repeats the sacrifice of Christ on the cross by the offering of bread and wine, the matter, which is consecrated by the celebrating priest and consumed as a holocaust.

**THE CELEBRANT OF THE MASS.** Only an ordained priest may offer the sacrifice of the Mass.

**THE TIME FOR THE CELEBRATION OF MASS.** As a general rule, the sacrifice of the Mass may be celebrated not earlier than an hour before dawn, and not later than an hour after midday (noon). The exceptions to this general rule are the midnight Mass of Christmas and the Masses of Thursday and Saturday of Holy Week. The Supreme Pontiff has granted that Mass may be offered in the evening (not starting before 4 p.m.) with the permission of the local ordinary and at the time and place designated by him. This grant has been made so that, in this time of increased numbers and heavy schedules, people may more

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conveniently attend Mass. The grant is exercised usually by bishops on first Fridays, holydays, etc.

THE PLACE FOR THE CELEBRATION OF MASS. The sacrifice of the Mass may be offered on a consecrated altar stone which is either fixed or portable. Properly, the Mass is offered in a church, in a public, semi-public, or private oratory which has been duly erected. Thus a chapel of a convent or institution would be by designation either a private or semi-public oratory, or may by special permission be designated as a public oratory.

The bishop, by special grant for a sufficient cause, may permit Mass to be celebrated in any worthy place. Thus Mass may be celebrated out of doors (with a portable altar, i.e., a consecrated altar stone), in a public gathering place, such as a hall, or in a private home. The Mass may not be celebrated in a bedroom. Permission may be obtained by a priest from the Apostolic delegate together with the permission of his ordinary to celebrate Mass on an oceangoing vessel.

ATTENDANCE AT MASS. It is a command of the Church, binding under the penalty of grave sin, that the faithful attend Mass on all Sundays and holydays of obligation. (*See Commands of the Church.*)

This obligation may be observed validly by attending Mass in a church or public or semi-public oratory.

The faithful, in satisfying their obligation to hear Mass, must fulfill certain minimum conditions: One must be *corporally* (bodily) *present* in the church or be a part

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of the attending congregation. (The latter is for presence when it would be some distance from the altar or where the celebrating priest might not be seen, as in a field Mass.) One must have a *general intention* of hearing Mass, or have a purpose of hearing and recognizing what is being celebrated. (This excludes mere presence in the church to look at the stained glass or listen to the sermon.) There should also be a *general attention* to the main parts of the Mass and *external attention* (which excludes reading a newspaper or sleeping during the Mass.)

**HOW TO ATTEND MASS.** The sacrifice of the Mass is offered for and together with the celebrating priest by those who attend. It is recommended that one attending Mass should attempt to understand or at least follow the Mass.

The best method of attending Mass is to pray the missal, the prayers of the Mass as they are presented in their *ordinary* (i.e., the fixed prayers of the Mass) and their *proper* (i.e., the changeable parts of the Mass which vary with the feast being celebrated) sequences. By this means, the liturgy—the worship of God—is most fully observed.

**MISSING MASS.** The obligation to hear Mass rests on all the faithful. Exceptions are when it is impossible to attend because of some physical cause (sickness, great distance, unusually bad weather), moral cause (necessity to remain at home to care for the sick, dispensation, necessary Sunday work, etc.) or because of some reasonable

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excuse, e.g., traveling on a train, etc. One may not consider distance to be excessive if the church is within walking distance, usually that of an hour's walk. One using an auto may not consider excessive a distance up to fifteen miles.

It is not permissible (except for serious reason) to deliberately leave a place where attendance is possible, and go a distance away, as on Saturday night, to a place where it would be impossible to attend Mass.

It is also required that attendance at Mass be for the essential parts of the Mass. One would miss Mass and fail in satisfying his obligation by not being present at the Offertory, the Consecration, or the Communion. Persons attending Mass should be present before the priest approaches the altar and remain until after the priest leaves the altar. Note that this discussion refers only to the obligation, binding under pain of mortal sin upon every Catholic, of hearing Mass on Sundays and holydays of obligation. Lesser sins are committed by those who are late for Mass deliberately or through carelessness.

**THE PARTS OF THE MASS.** The sacrifice of the Mass is a unit consisting of prayers and the essential actions of sacrifice. It was evolved into its present form through many years. While changes have taken place in the sequence of prayers, there has never been a departure from the essentials of the sacrifice. Broadly, the Mass is divided into two parts: the *Mass of the Catechumens*, which includes all prayers up to the Offertory, and the



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*Mass of the Faithful*, which extends from the beginning of the Offertory to the end of the ceremony.

In the structure of the Mass there is an interaction of prayer wherein we go to God and God in turn comes to us. This action, progressing through all parts of the Mass, is divided into a fourfold outline. (In the following, those parts which are in *italics* are the *proper* of the Mass or those which change each day according to the feast. The other parts are the *ordinary* of the Mass, and are the same for all Masses, although one prayer or the other may be omitted according to the season or feast.)

### THE MASS OF THE CATECHUMENS

1. We speak to God: we pray.

Prayers at the foot of the altar; *Introit*; Kyrie; Gloria (omitted on Sundays of Advent, Septuagesima and Lent); *Collects* (there may be more than one).

2. God speaks to us: we are instructed.

*Epistle*; *Gradual*; *Alleluia*; *Tract*; *Sequence*; Prayer before the Gospel; the *Gospel* (the sermon is usually preached after this, but is not a part of the Mass); the *Nicene Creed* (said only on Sundays and major feasts).

### THE MASS OF THE FAITHFUL

1. We give to God: our sacrificial offering.

*Offertory verse*; the offering of bread, wine and water; Lavabo; Prayer to the Holy Trinity; *Secrets* (there may be more than one); *Preface* (15 variations said according to the feast); the Canon.

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2. God gives to us: we receive the sacrificial banquet. The Our Father; the Agnus Dei; the pre-Communion prayers; the priest's Communion; the peoples' Communion; the Ablutions; the *Communion verse*; the *Post-communions* (there may be more than one); the dismissal (or the Benedicamus in Masses without a Gloria; or Requiescant in requiem Masses); the Blessing (except in requiem Masses); then the Last Gospel (may be the Gospel of a feast falling on the same day).

THE MASSES BY NAME. There are many types of Mass which differ not in their essential parts but only in the ceremonies which distinguish them or the purpose for which they are offered.

1. A *papal Mass* is one in which the Holy Father is the celebrant.

2. A *pontifical Mass* is a solemn high Mass celebrated by a bishop with the pontificals (e.g., crosier, mitre, etc.). (A Mass which is offered in the presence of a bishop and in which he takes some part such as reading the prayers of the Mass of the Catechumens, is titled Mass *coram episcopo*—"in the presence of the bishop.")

3. A *solemn Mass* is one which is sung with the assistance of a deacon and subdeacon.

4. *High Mass* is one sung by the celebrant without other ministers (also called a "sung" Mass or a "chanted" Mass).

5. *Low Mass* is one celebrated by a priest which is neither sung nor solemn. This is also sometimes called a

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“private” Mass, but the term private is applied variously, e.g., a Mass which is not public.

6. *A parochial Mass* is: (a) the Mass celebrated for the people of a parish. (The pastor of a parish is obliged to celebrate Mass for the parishioners on specified days through the year.) (b) The high Mass said in public on Sundays or holydays of obligation.

7. *Votive Mass* is one which is said by choice of the celebrant in place of the Mass of the minor feast of the day, e.g., Mass of the Sacred Heart celebrated on first Fridays, rather than the Mass of the day.

8. *A dialogue Mass* (*Missa recitata*) is a low Mass at which the responses to prayers usually spoken by the acolyte are said aloud by all those present.

9. *The nuptial Mass* is the votive Mass “for the bridegroom and bride,” which contains certain special prayers of blessing and which is celebrated at weddings except at those times when it is forbidden (See *Marriage*).

10. *Requiem Mass*, also called the Mass of the Dead, is celebrated in black vestments, and is said for the intention of the soul for whom it is offered. It may be a “sung” requiem Mass or a solemn requiem Mass.

THE APPLICATION OF THE MASS. The holy sacrifice of the Mass is one in which there is worship, thanksgiving, petition and propitiation. It may be offered for the living and the dead; that is, its fruits or its merits may be applied, by intention, to the living, the dead, or any good intention. The merits of the Mass are infinite and threefold:

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(a) *general*, which are gained for all men but especially for those in attendance; (b) *special*, which are applied for the person or intention for which the Mass is celebrated; and (c) *personal*, which are gained by the priest celebrating the Mass. The special benefits of the Mass may be applied by the priest freely, except when he must by law say the Mass for the people or when he is bound by a contract (stipend) or by a promise (justice).

A lay person may request a priest to celebrate a Mass for a specific intention or for the repose of a deceased person's soul. It is *not necessary* to specify that a requiem Mass be said for a deceased person unless one wishes to have only a requiem Mass said. In other words, any permitted Mass may be said for a deceased person. (When persons are solicited to join "Mass leagues" or other multiple-intention offerings for Masses, they should consult their parish priest.)

**MASS STIPENDS.** The priest celebrating Mass may accept an offering (a stipend) from a lay person. The lay person makes this offering in the following form, if written (it is best to write out intentions for Masses, even when addressing the request to a priest in person):

"I request the celebration of a (specify low, high, solemn or requiem) Mass for the following intention . . . . . (specify the person by name or the intention or simply 'for my intention.' If the person is dead, write 'deceased' after the name). I wish to make the enclosed offering: (write amount offered)."

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The amount of the offering is determined by the local ordinary or legitimate custom and may vary according to the Mass requested, e.g., two dollars for a low Mass; five dollars for a high Mass. (The offering made for a funeral Mass is referred to rather as a stole-fee and may be greater by custom. It is proper to ask the priest what the customary offering is when making the arrangements for the funeral. A funeral Mass may be held in any church of the person's choice.) A larger offering than that established in a diocese may be made if one so wishes.

The offering made is in no way to be looked upon as payment for services rendered or as a "charge" levied against the Mass. The amount is entirely voluntary and by custom, but the offering is a part of the layman's obligation to fulfill the command of the Church to support the priests (cf. I Cor. 9:13-14). However, it must be remembered that the poor may never be denied these services.

When offerings for Masses are made by a fixed fund or a foundation, it is not proper for a lay person to request more Masses than the amount of the fund provides for under the customary fees established.

Due to the increased demand for Masses on the part of the laity, it is sometimes impossible for the parish priest to say all the Masses. It is proper for the priest to send such intentions and offerings to the office of the Society for the Propagation of the Faith in the diocese. The office will duly forward them to other priests who are able to assume the obligation.

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**SERVICES PERFORMED BY LAYMEN.** There are three services which lay persons customarily are called upon to render to priests during the celebration of Mass. These are, first, that of acolyte or Mass server. This is usually an honor reserved for young boys of the parish. Parents should be most willing to have their sons, if called upon, respond. They should co-operate with the priest in the training and the scheduling of services for the boys. Secondly, a service which calls for both men and women is that of choir members. A choir is a necessary aid to the parish and membership in it is a distinct honor. Little initial knowledge of music is usually required, and in most instances it is not necessary to have exceptional voice qualities. The third service performed by laymen is the role of usher. Most churches require more than one man to fulfill this duty. Ushers are necessary and, while the demands upon them are slight, theirs is a position of honor in the parish. (In some parishes, but apart from any of the ritual of the Church, there are appointed trustees.)



### *Confirmation*

The reception of the sacrament of confirmation is not necessary for salvation, but it should be received. By this sacrament, which is made available to all who meet the requirements, the faithful are made strong in their faith,

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are aided in seeking perfection, and are strengthened in the service of Christ. It is truly the sacrament of spiritual maturity. Through this sacrament a lasting seal or character is placed upon the soul of the recipient, and this mark lasts forever. Because of the permanency of this spiritual mark, the sacrament is received only once.

**THE MINISTER OF CONFIRMATION.** The ordinary minister of the sacrament of confirmation is the bishop. This may be either the ordinary of the diocese, the auxiliary or coadjutor bishop of the diocese, or a bishop invited or appointed to confirm within a particular place or territory. Under a special decree of the Sacred Congregation of the Sacraments, issued in 1946, certain priests may also confirm. This is for administration to those in danger of death, or who because of old age cannot await the visit of the confirming bishop.

**THE RECIPIENT OF CONFIRMATION.** The sacrament is administered to those who have been baptized and who have reached the age of seven years. Exception may be made regarding age in danger of death. The reception is today preceded by instruction, so that there may be a proper knowledge of the fruits of this sacrament. Such instruction is given to those to be confirmed before the scheduled visit of the confirming bishop. Under canon law the bishops of dioceses are required to provide for the administration of the sacrament of confirmation, in every place in their dioceses, at least once every five years.

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THE SPONSOR IN CONFIRMATION. There should be for each person confirmed a sponsor who is of the same sex as the one confirmed. One sponsor should not act for more than one confirmand, except for serious reason.

Because of the large numbers of persons to be confirmed, it is sometimes permitted that one man stand as sponsor for an entire group; but if so, he acts only as proxy for the others and is sponsor actually to only one of the group. Thus one man might stand as sponsor for all the boys or men being confirmed; if necessary, a woman might stand for the girls and women. This is an exception, and its necessity is determined by the ordinary.

The sponsor must be a practicing Catholic, already confirmed. A sponsor may not be the father, mother or spouse of the one confirmed. He should be chosen by the one confirmed, or the parents, guardians, or the priest of the parish. The sponsor must physically touch the one confirmed (or do so by proxy) at the time of confirmation.

The requirements for lawful sponsorship are the following: the sponsor must be other than the one acting as sponsor at baptism (unless confirmation is given right after baptism), must be of the same sex as the one confirmed, should be at least fourteen years of age, and should be instructed in the fundamentals of Christian doctrine. He may not be a member of a religious community, unless permission of the religious superior is obtained for the sponsorship.

The only duty of the sponsor toward the one confirmed is to place his or her hand on the shoulder of the



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one confirmed while the sacrament is being administered.

The sponsor of confirmation does not contract any spiritual relationship with the one confirmed.

**THE TAKING OF A PATRONAL NAME.** Each person confirmed chooses a saint's name, in addition to whatever first name he already has, and in this name he is confirmed. The saint becomes a special patron of the person. This name is chosen before the time of confirmation and usually written on a separate card and handed to the minister by the attending priest just before the sacrament is conferred on the individual.

**THE CEREMONIES OF CONFIRMATION.** The sacrament of confirmation is generally administered in a parish at the convenience of the persons to be confirmed and according to the schedule of the bishop. The administration of the sacrament begins with the bishop, vested in a white cope and mitre, seated before the altar facing the people. After washing his hands, the bishop prays that the Holy Spirit may descend upon those to be confirmed, makes the Sign of the Cross and imposes his hands above all. Thereafter the bishop approaches those to be confirmed, who are generally lined up at the communion railing, with their sponsors standing directly behind them. The bishop dips his right thumb into holy chrism and makes the Sign of the Cross on the forehead of each one to be confirmed and says, addressing the person by name, "N— —, I sign you with the Sign of the Cross and I confirm you with

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the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Spirit." Thereafter he strikes lightly the cheek of the person confirmed, saying, "Peace be with you." This action is a symbol of the trials that each may be called upon to endure for Christ.

Following the bishop, an assisting priest wipes off the chrism from the forehead of each confirmand.

After performing the ceremony, the bishop prays for the indwelling of the Holy Spirit and concludes with a final blessing. The ceremony ends with all confirmands reciting the Apostles' Creed, the Our Father and the Hail Mary.

### HELPFUL NOTES ON RECEIVING CONFIRMATION.

1. It is customary for the parents and the sponsor to give some gift to the person confirmed. This gift should be in keeping with the nature of the sacrament, and should be religious in character.

2. Individual reception of the sacrament of confirmation should be recalled on the feast of Pentecost.

3. Some record of the reception of confirmation, besides that made at the parish church, should be kept by families.

4. Either at the time of receiving first Holy Communion or confirmation, it is customary to enroll those receiving the sacrament in the brown scapular of the Blessed Virgin Mary of Mt. Carmel. After one has been enrolled

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in this scapular, no new act of enrollment is necessary when the scapular is worn out or is lost—a person so enrolled may simply and at any time put on a new scapular. Only one who has been enrolled may substitute the wearing of the scapular with the scapular medal. A new medal, of course, must be blessed.

The scapular medal may be worn about one's neck or on one's clothing.



### *Matrimony*

Because of the many legal and social aspects of marriage it will here be considered in its right order of reception, without going into detail as to the many exceptions. We shall deal with the licit and valid marriage of baptized Catholics. Only incidentally will we refer to the so-called "mixed marriage."

It is very important that all who contemplate marriage consult their pastor or a priest in any doubtful matter.

**DEFINITION.** The sacrament of matrimony is a *contract* in which a baptized man and woman who are free of any restriction of law, freely give each other the perpetual and exclusive right to mutual performance of the natural sexual acts whereby children are procreated.

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Marriage has two prime objectives or purposes: the first and primary is the procreation, fostering, and education of children; the second is the mutual overcoming of concupiscence of the flesh, the satisfaction of natural desire, and the mutual aid toward perfection of the individuals. There may be any number of personal reasons which add to the married lives of the individuals, but these are not proper to the contract.

Marriage has two distinct properties which make it singular in both its religious and natural significance. These properties are: 1. *Unity*, which means it is exclusive of polygamy, bigamy, and polyandry. It is between the one man and woman until the contract is done away with by the death of one of the contracting parties. 2. *Indissolubility*, which follows from the first, and makes the contract one which no one may break while both parties live.

Marriage in civil law is a natural contract; in the Church it is both a natural and sacramental contract. Through Christ, marriage was made a sacrament which brings sacramental graces.

Because marriage is a sacrament, and one which is also of social consequence, it is regulated by natural and positive divine law, by law of the Church, and in some respects by the civil law.

While marriage is sometimes spoken of broadly as a "vocation," or calling, it is really a mutual binding together of two in Christ, a way of life in love, the human love and the love of Christ.

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RECOMMENDATIONS BEFORE MARRIAGE. Reception of the sacrament of matrimony calls for spiritual preparation as well as certain civil and social requirements. Because marriage is both a lifelong social and a spiritual relationship, it calls for special preliminaries. These may be not only of a religious character but also involve customs of society. We shall consider some of these, not as absolute requirements but as sound recommendations.

1. The engaged couple should consider seriously all aspects of their lives together. If there is any doubt about the requirements of the law, they should consult a priest.

Engagements may be made formal espousals by putting the promise to marry in writing, signed by the parties and the parish priest of the bride or of the place where the contract was made (or before the local ordinary), and before two witnesses. This is not binding in law. It is not generally a practice in the United States.

2. In those dioceses where the Cana Conference Movement is established, the engaged couple should attend a Pre-Cana conference. This is directed to the proximate preparation for marriage. It aims to prepare engaged couples for happy and holy marriage and family life by accurate information. It is an opportunity to acquire sufficient knowledge by direct question. It aids in the formation of proper ideals, which lead to a marriage in accord with God's plan.

3. The engaged couple should notify the bride's parish priest six to eight weeks before the intended date of the wedding to allow time for: (a) the priest to schedule the

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wedding on a satisfactory date; (b) to seek the proper papers of delegation if another priest is to witness the ceremony; (c) to announce the banns (See *The Banns of Marriage*); (d) to schedule the preliminary instructions for the couple. (Such instructions are not supplanted by attending a Pre-Cana conference. Pastoral instructions are required.); (e) and to provide the proper legal documents (See *Requirements of Place for Lawful Marriage*).

4. All the social graces and customs may be followed in the preparation for reception of the sacrament of marriage. It is essential that there be two witnesses to the marriage besides the attendant priest. These two witnesses must be Catholic; they are usually the bridesmaid and the best man. The number of attendants besides these is optional. Ushers and lesser attendants are not a part of the wedding group proper.

(a) The wedding party usually comes to the church on the evening before the ceremony to practice the required procedure.

(b) It is recommended that the couple to be married and the attendants receive Holy Communion if the wedding is performed at a nuptial Mass. The priest who celebrates the nuptial Mass should be informed of the number to receive Holy Communion.

(c) The marriage certificate should be signed by the witnesses immediately after the ceremony.

(d) A practice well to be discouraged is that of throwing rice or other cereal as the marriage couple leaves the church. It is a repetition of a pagan custom and

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there is danger that people may slip on the rice, especially when descending the church steps.

(e) The requirements of civil law as to license, medical examination (where required), etc., should be taken care of in good time before the date set for the wedding.

5. The pastor of the place where the marriage is performed is entitled to a stole-fee. This offering is his by right, even if he does not read the nuptial Mass or attend to the exchange of the couple's vows. This offering is usually of a determined amount, but may be larger if one wishes to make a greater offering. It is proper to ask the amount of the customary offering when arranging for the wedding. If another priest is delegated to assist at the wedding, especially at the request of the bride or groom, it is courteous to make an offering to both the pastor and the officiating priest. The amounts in this instance may be the same for both, or vary as one wishes, and should be presented to the priests individually in separate envelopes.

6. It is proper to extend an invitation to the wedding breakfast to the officiating priest, although this is not necessary.

**THE BANNS OF MARRIAGE.** The banns of marriage are announcements of the intent of marriage of two persons. These are made three times. The purpose of their being made public is to declare the intention of the persons to be married and to determine if any impediments exist which would prohibit the marriage.

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The banns are to be announced at the parochial Mass (i.e., the high Mass or principal Mass of the couple's church) on three successive Sundays or holydays of obligation preceding the date set for the wedding. The bishop may grant permission to have the names posted in the church vestibule for eight days, including two days of obligation, if there is serious necessity for an alternate procedure. If the bride and groom are from two different parishes, the banns are announced in both parishes. (As a rule, the banns are not published if it is a mixed marriage, unless the ordinary declares it necessary. No mention of the fact that it is a marriage of mixed religion is made if the announcement is required.)

REQUIREMENTS OF THE CHURCH LAW FOR VALID MARRIAGE. Catholics are validly married, in the strict sense, only when they are free of all impediments, and have observed the solemn form of marriage demanded by the Church. (Exceptions are permitted under the Code of Canon Law.)

The law of the Church requires a solemn form of marriage, that is, one contracted in the presence of the pastor (or an authorized priest) or in the presence of the local ordinary, and two witnesses.

A pastor may not marry a couple validly outside of his own parish without permission of the pastor of the place or the bishop of that place. A bishop may not marry validly a couple outside of his own diocese without the



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permission of the ordinary of the diocese where the marriage is to be performed.

WHO IS SUBJECT TO THE LAW OF THE CHURCH? Persons bound to observe the solemn form of marriage are the following:

(a) Catholics by baptism or conversion when marrying Catholics.

(b) Catholics when marrying non-Catholics, even after having obtained a mixed-religion dispensation. (See *Hindering Impediments*.)

(c) Catholics of the Latin rite (Roman rite) when marrying a Catholic of an Oriental rite (Eastern rite).

(d) One, though born of non-Catholics, who was baptized a Catholic but reared otherwise from infancy, who seeks to marry a non-Catholic.

Thus the law demands that all Catholics observe the solemn form. A Catholic who attempts marriage before a civil authority does not contract valid marriage. A Catholic who attempts to contract marriage before a non-Catholic minister incurs the censure of excommunication which is reserved to the bishop, i.e., for absolution from the censure.

REQUIREMENTS OF PLACE FOR LAWFUL MARRIAGE. The pastor assists lawfully at a marriage when he has determined the freedom of the parties to marry.

Either of the parties to be married must live in a parish (i.e., have a domicile there) or have a quasi-domicile

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there (i.e., live there the greater portion of a year), or must be resident in the parish for at least a month. (An itinerant, one having no fixed or quasi-domicile, can be married in the place he is at, providing permission of the ordinary is obtained.)

The marriage should be celebrated in the parish of the bride unless there is a just reason for having it elsewhere.

Any parish priest or bishop in his diocese may delegate another priest to assist at a marriage.

**REQUIRED AGE FOR MARRIAGE.** In canon law the male must have completed his 16th year and the female her 14th for a valid marriage.

**THE IMPEDIMENTS OF MARRIAGE.** The impediments of marriage are those conditions which "stand in the way" and obstruct either the validity or the lawfulness of the contract. These impediments arise from the natural or divine law. Such impediments are binding on everyone, pagan or Christian, and not even the Church can dispense from these. Impediments also arise from Church law, and from some of these the Church grants dispensations, which dispensations do not take the impediment away but permit a marriage contract to be made while they exist. Civil law may also place a reasonable impediment to marriage, since the civil authority has control over the civil effects of marriage.

Impediments are broadly of two kinds: the *hindering* impediments make a marriage unlawful but do not affect

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the validity of the contract; the *diriment* impediments make a marriage null and void.

The *hindering impediments* are:

1. A simple vow of virginity, or of perfect chastity, of not marrying, of receiving holy orders, or of entering the religious state, made by either of the parties. (This may be dispensed).

2. The condition of mixed religion, wherein one of the parties is a Catholic and the other a baptized non-Catholic. (Dispensation may be granted upon the conditions that the non-Catholic person signs a promise not to hinder or obstruct the practice of religion of the Catholic and that the children of the union will be raised in the Catholic faith.)

3. Legal relationship of the parties resulting from legal adoption, which is declared an impediment by the Church when the civil law of the place has declared such marriages unlawful. (This may be dispensed by the Church under particular conditions satisfying the law.)

The *diriment impediments* are:

1. Solemn vow of chastity (or a simple vow of chastity made in a religious community where permitted).

2. Sacred orders, that is, vows taken when receiving the sacrament of holy orders. (Only made when one takes the subdeaconate.)

3. Consanguinity, which under the natural law forbids all marriage in the direct line of descent, and from this there can be no dispensation. Under the natural law

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and Church law, this extends to all relatives of the collateral line of descent to the third degree inclusive (that is, second cousins inclusive). The Church can dispense, for serious reason, cousins of the second degree and second cousins who are of the third degree in this collateral line.

4. Legal adoption, which is a diriment impediment only when the marriage is invalid in the civil law of the place. The Church can dispense from this impediment, with the law being satisfied.

5. Spiritual relationship, resulting from the sponsorship at baptism, or the person baptizing privately and the person so baptized. The Church can dispense from this.

6. Affinity of blood relationship of a person with a previous wife or husband. A man, for example, may not marry in the direct line of descent, and no dispensation may be given. The impediment extends to the second degree (first cousin, aunt, or niece) in the collateral line, and dispensation may be given.

7. A previous valid marriage prevents either from marrying again as long as the second party lives. Even if civil divorce is obtained, no dispensation can be given.

8. Difference of worship, where one being a baptized Catholic would seek to marry an unbaptized person. Dispensation may be given for serious reason.

9. Defect of age or extreme youth (See *Requirement of Age*).

10. Crime, where there would be an agreement to marry contingent upon the murder of the spouse of one of the parties.

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11. Physical impotency, where it existed before attempting marriage and was an incurable physical inability to perform the marriage act. This is not sterility. (This impediment of impotency makes it impossible to fulfill the prime end of marriage, hence nullifies the contract.)

12. Violence or grave fear.

13. Public propriety, arising from an invalid marriage which forbids marriage between one of the parties with any of the other's relatives in the first and second degree of the direct line.

THE CEREMONIES OF THE SACRAMENT OF MATRIMONY.  
The contract of marriage made by the bride and groom is the sacrament, and not the blessing. Thus the ministers of the sacrament are the two who make the contract.

The Church wishes her children to receive the sacrament of matrimony at a nuptial Mass, which may be held at any time of the year. (The solemn nuptial blessing may not be given during Advent and Lent, or on Christmas day and Easter Sunday. The ordinary may, however, grant permission for this nuptial blessing even during these times or on these days.) It should be the plan of Catholics intending to receive the sacrament of matrimony to have the ceremony take place in church with the nuptial Mass, the blessings, and the reception of Holy Communion.

The marriage ceremony begins before the Mass with the bride and groom approaching the altar where both kneel. The priest prays briefly, asking the help of the Lord for the couple to be married. He then reads an

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instruction which is intended to point out the serious character of the married state and better dispose the parties to receive the sacrament. Then follows the essential expression of consent and the sealing of the marriage contract, in which the mutual consent of each, the groom, then the bride in turn, is stated. This is confirmed by the priest who declares: "I join you in matrimony: In the name of the Father, and of the Son, and of the Holy Spirit."

The expression of consent is followed by the blessing of the ring (or rings, if it is a double-ring ceremony).

The priest then prays, asking the protection of God upon the union, and the nuptial Mass begins.

After the Pater Noster of the Mass, the priest gives the solemn nuptial blessing. Brides (to whom this blessing is primarily directed) may receive it only once; if the ceremony is for a widow, this blessing is omitted.

### SOME SUGGESTIONS.

1. When there is any question concerning the legal aspects of marriage or regarding the law of the Church, couples thinking of marriage should consult their parish priest. Those planning marriage should inform themselves regarding all the spiritual, physical, and social aspects of this sacrament. They should obtain a copy of the text of the marriage preparation course distributed by the Family Life director of the diocese.

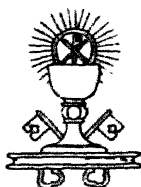
2. There should be no agreement which would limit or obstruct the essential ends of marriage.

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3. There should be sufficient consideration given to the rearing of children in a knowledge of Catholic doctrine. Family prayer is a basic essential.

4. While the procreating and rearing of children is a prime end of marriage, the spiritual progress of the individuals should not be overlooked. The home should be Catholic in every sense.

5. The anniversaries of the reception of the sacrament of matrimony, which are usually remembered with gifts, etc., should also call for a renewal of the marriage promises.



## *Holy Orders*

The reception of the sacrament of holy orders is permitted only to qualified male Catholics. These qualifications are: Sufficient knowledge gained during a period of preparation required by the Church, an intention to fulfill the office and the demands of this state of life, and a degree of health which will enable one to fulfill the office. (Sometimes dispensations regarding health are given, but these are generally for minor physical defects.)

The laity should be aware of the requirements and

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the great dignity of this sacrament. Parents should foster and encourage vocations to the priesthood.

It is proper to speak of an inclination to receive holy orders on the part of a young man as a "vocation." This is derived from a Latin word and broadly means a "calling" to a particular state of life. Actually, the person seeking the sacrament of holy orders is not the recipient of a genuine "vocation" until the ordaining bishop asks the candidate to step forward at the time of reception, for only the bishop can "call" young men to a participation in the jurisdiction of the Church which they may exercise.

Parents should not for any improper reason induce their sons to seek the sacrament of holy orders. Nor should parents encourage a son to continue studying for the priesthood should the son decide he no longer has the intention of receiving the sacrament.

A long course of study is undertaken preliminary to the reception of the sacrament of holy orders. The requirements for joining different religious orders of men may vary. The candidate receives his training in seminaries classified as "minor" and "major." The minor seminary is one for preparatory studies, consisting of four years of secondary schooling (high school) and the first two years of college. (Sometimes these two years are conducted in a "major" institution.) The seminary proper is referred to as a major seminary, where students are further trained in philosophy and college courses, followed by four years of theological study. During major seminary training (sometimes also in the minor seminary) the



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student is dressed in clerical habit (cassock and Roman collar or the habit of the particular religious order). The expense of the theological training is often borne by the diocese in which the priest will serve after his ordination.

Seminaries of religious orders usually require one additional year of "novitiate" training. Some religious groups devoted to special works, e.g., teaching, may require added training.

**WHO RECEIVES HOLY ORDERS?** Holy orders are bestowed by degrees and include the preliminary steps to the act of ordination, or consecration in the case of a bishop. In descending sequence from the highest, the degrees are:

- a) Consecration of a bishop (the fullness of holy orders).
- b) Priesthood—ordination to the dignity of priesthood and the power to offer the holy sacrifice of the Mass. This is a lasting mark which can never be taken away.
- c) Deacon—assists the celebrant of solemn Mass. With permission he may preach, baptize solemnly, and distribute Holy Communion.

(The following are not part of the sacrament but preliminary degrees which distinguish the recipient by certain rights being conferred upon him. These minor orders are conferred when the minister hands over to each recipient the instruments pertaining to the office and recites the accompanying words).

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- d) Subdeacon—assists at solemn Mass, chants the epistle and may wash sacred linens. This is often classed with major orders.
- e) Lector
- f) Exorcist
- g) Doorkeeper
- h) Acolyte
- i) Tonsure—neither a minor nor major order but a symbolical preliminary by which the aspirant enters the ranks of the clergy.

Each candidate proceeds through the seven degrees, beginning with the preliminary of the reception of tonsure, then receiving the minor orders, the subdeaconship, the diaconship and finally the priesthood which is called ordination. There is by law a period of time between the reception of the degrees.

THE MINISTER OF HOLY ORDERS. Only a bishop can confer episcopal consecration (elevation of a priest to a bishop), and he can act lawfully only when he has received an apostolic mandate.

Also, only a bishop can confer the priesthood or diaconate upon a candidate.

THE TIME OF CONFERRING HOLY ORDERS. A bishop should be consecrated on a Sunday, the feast day of an apostle, or a holyday of obligation.

In the United States, the bishops may confer holy

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orders at Mass on the Saturdays of Ember weeks, the Saturday before Passion Sunday and on Holy Saturday; also by special indult on various major feasts which are not holydays of obligation and on some Saturdays at the end of the scholastic year.

DOCUMENTS AND REQUIREMENTS FOR ORDINATION. The requirements for receiving the sacrament of holy orders are many. These include determination of intention, investigation by the authorities, a statement of freedom of choice by the recipient, spiritual preparation, etc. Before receiving the subdiaconate, a profession of faith and an oath against the errors of modernism are required.

It is required by law that a certificate of the last order received be presented. For the reception of tonsure, baptism and confirmation certificates must be presented; a testimonial of studies completed; the recommendation of the seminary superior as to fitness; letters from the bishops of dioceses in which the candidate ever resided longer than six months; and if the candidate belongs to a religious institute, he needs the testimonial letter of his chief superior.

Before tonsure and each of the minor orders are conferred, the student must declare in writing to the seminary rector that the orders are sought with free will. Before receiving each major order, a candidate must sign an oath that he understands the requirements of the office and that he is not under the influence of others. These records are kept in the diocesan curia.

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Ordinations must be recorded, and upon the conferring of a subdiaconate a notice is sent to the candidate's place of baptism to be appended to the record of baptism. A certificate of ordination is given to each candidate ordained.

THE CEREMONIES OF ORDINATION. The office of priesthood (as for the diaconate and the consecration of a bishop) is conferred by the imposition of hands on the candidate. At the ordination Mass, after the Gradual, the ordaining bishop asks those present to declare any unworthy candidate. Thereafter the candidates lie prostrate on the sanctuary floor while the Litany of the Saints is sung. After this the bishop, and then all priests present, lay their hands on the head of each candidate in turn. Then a preface outlining the dignity of the priesthood is recited and the bishop places a chasuble on each candidate, followed by a prayer invoking the blessing of God. During the singing of *Veni Creator* the bishop anoints the hands of each candidate and gives to him a chalice and paten, saying the words, "Receive the power to offer sacrifice to God and to celebrate Mass both for the living and the dead in the name of the Lord."

The Mass is resumed and at the Offertory each candidate presents a lighted candle to the ordaining bishop and thereafter all speak aloud the prayers of the Mass with the celebrating bishop. Thus all celebrate the Mass together (concelebration). After the communion of the bishop, each candidate receives a drink of consecrated

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wine. After recitation of the Apostles' Creed, the bishop again lays his hands on each candidate's head, saying, "Receive the Holy Spirit, etc." Each new priest then makes a solemn promise of obedience and finally all receive the bishop's blessing.

### SOME RECOMMENDATIONS.

1. It is proper to ask the newly ordained priest for his blessing, which is one of singular privilege.

2. The customary practice in this country is to give gifts to newly ordained priests upon the occasion of either their ordination or their first Mass. These gifts need not be religious in character, but it is customary that they pertain to the newly acquired office of the priesthood. When one receives an invitation to commemorate an ordination, it is proper to call the family of the one ordained to ask advice in selecting a gift. It is entirely fitting to make an offering of money, but such offerings should not request that a Mass be offered by the newly ordained for an intention, because it then constitutes a Mass stipend.

3. Because of the expenses of education and building maintenance, it is fitting that lay persons contribute to the support of the diocesan seminary.

4. Because of the great dignity of the priesthood, lay persons should have high respect for the person of each priest.

5. Parents should inform themselves about the location of the seminary and, in so far as they can do so freely, encourage their sons to consider such training. The atmos-

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phere of the home is very important in fostering vocations to the priesthood. The parish priest is the ordinary contact for making application for entrance into a seminary.



### *Extreme Unction*

The sacrament of extreme unction, instituted by Christ (cf. Epistle of St. James, ch. 5), has a twofold objective: to prepare the sick person, through grace, to effect the salvation of the soul in death; and to restore health to the body through the providence of God.

**THE MINISTER OF EXTREME UNCTION.** The priest is the valid minister of the sacrament of extreme unction. The pastor is by right to give the sacrament, but any priest may administer it with the presumed permission of his pastor.

**WHO MAY RECEIVE EXTREME UNCTION?** The sacrament of extreme unction is given validly to baptized persons who have reached the age of reason (six to seven years). The person should be in the proximate or probable danger of death from sickness or injury. (Thus a healthy man

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going into danger could not receive the sacrament.) Aged persons who are greatly weakened may be administered the sacrament.

The person receiving the sacrament should have the intention of receiving it and be in the state of grace (free from mortal sin). Thus this sacrament is preceded as a rule by the sacrament of penance.

The sacrament of extreme unction should be received only once during an illness. If there is recovery and then a relapse, or a new illness, the sacrament may be received again. The sickness should not be too far advanced before the priest is called.

**THE CEREMONIES OF EXTREME UNCTION.** The effects of the sacrament of extreme unction are to give spiritual strength, and to overcome temptations at the last.

Even if the person is not conscious and there is no assurance of intention or possibility of confession, the sacrament is given conditionally and the infusion of grace follows.

The matter of the sacrament is the holy oil of the sick (blessed olive oil.) The form of the sacrament is the anointing of the senses, saying the prescribed words.

In the permitted short form (in a case of urgency), the anointing may be of only one sense, or on the forehead. If the urgency ceases, the anointing of the other senses may be given. When the sacrament of extreme unction is given normally, the sequence is as follows:

The priest enters the place where the infirm person is

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and says, "Peace to this house," to which is responded, "And to all who live here." He places the vessel of holy oil upon the prepared table and sprinkles the infirm person and the sickroom with holy water, prays and recites the Confiteor. Thereafter, all kneel. The priest gives his blessing and prays that the mercy of God be upon the sick person. The priest then anoints the eyes, saying, "By this holy anointing and His most loving mercy may the Lord forgive you whatever wrongs you have done by the use of your sight. Amen." Similarly, he anoints the ears, the nostrils, the mouth, the hands, and the feet. Praying, he asks God to pour the grace of His blessing into the body of the infirm and give restoration of health. He concludes the ceremony with a final blessing, saying, "May the blessing of almighty God, Father, Son, and Holy Spirit descend upon you and remain forever. Amen."

**VIATICUM.** The Viaticum is then given. The priest puts on the white stole and, praying, he asks the infirm to receive this food " . . . the body of our Lord Jesus Christ, that He may guard you from the malicious enemy and lead you into everlasting life. Amen." He concludes with two orations. (The consecrated host is given as in Communion, but if the sick person is not able to receive more than a little food, only a particle is given.)

**THE APOSTOLIC BENEDICTION.** The priest, after administering the sacrament of extreme unction, may give the apostolic blessing, which has a plenary indulgence at-



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tached. The infirm, if possible, should pronounce the name of Jesus during the blessing.

Following the apostolic blessing, the priest may say the prayers for the dying.

PREPARATIONS FOR EXTREME UNCTION. Keeping in mind that the last rites of the Church usually consist of confession, Holy Communion (Viaticum), extreme unction and the apostolic blessing, the priest should be called in ample time for the administration of these rites.

The immediate preparations for the proper administration of the sacraments are as follows:

Within the sickroom, or near to it, there should be a table with a white cloth covering. On this table should be a crucifix and two blessed, lighted candles (one on each side of the crucifix). To the left or right of the candles there should be a vessel of holy water, a spoon, a shallow dish of salt and/or a dish with bread fragments, a white cloth napkin, five or more pieces of cotton and, if possible, a few slices of lemon.

When the priest carrying the Blessed Sacrament arrives, he should be met at the door with a lighted, blessed candle (this may be one of the candles from the prepared table mentioned above).

Those present, of the family or others, should join in the prayers and kneel during the administration of the sacraments. It is not necessary to assist the priest if the table is prepared properly as mentioned; most priests would prefer to move about freely without interruption.

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### SOME RECOMMENDATIONS.

1. It is proper to make an offering to the minister of the sacrament of extreme unction. The amount may be set by diocesan regulation and it is proper to ask what the usual offering is. The sacrament is, of course, not withheld from anyone because of inability to make an offering.

2. A priest should be called in time so that the sacraments may be given to the person while conscious. Ask the attending physician the degree of illness. Also it is well to keep handy the telephone number of the parish rectory. The distance from the rectory to the residence of the sick should also be considered when determining the urgency of the situation.

3. It is well to carry on one's person a notification declaring one to be a Catholic, with a request that a priest be called in danger of death.

4

# Sacramentals of the Church





## Sacramentals of the Church

**S**ACRAMENTALS are objects or actions blessed by the Church for the use of all the faithful. These sacramentals are used to gain spiritual benefits such as remission of venial sins, remission of temporal punishment due to sin, and sometimes temporal effects, such as bodily health.

Not all sacramentals have the same use. The effects are sometimes definitely declared by the Church, e.g., an indulgence attached to a prayer.

Only the Holy See may establish a sacramental, designate new sacramentals, or abolish those which are in existence. The Church alone through the Sacred Congregation of Rites interprets existing sacramentals.

It is not proper to give sacramentals to non-Catholics at divine services, e.g., blessed palms on Palm Sunday. However, some sacramentals, e.g., blessings, medals, relics, etc., may be given to non-Catholics to give them the light of faith and the trust in prayer, for bodily health, etc.

The number and variety of sacramentals is great. Many are of ancient origin, some have been given by special revelation, and others are declared from time to time by the Church to serve a particular purpose. An

## CATHOLIC ETIQUETTE

example of the latter would be the medals struck for a Holy Year of Jubilee. Generally, sacramentals are concerned with the liturgy (vestments, incense, etc.), or with devotion (indulgenced prayers, medals, etc.). Some may have a restricted use, as do vestments, sacred vessels, or the pontificals of a bishop. Others may have a conditioned use, such as an indulgence attached to a particular good action. A sacramental, no matter to whom it may be restricted, or what conditions may be attached, is intended always to inspire a deeper understanding and devotion to the faith.

It would be impossible to recount here all the sacramentals, but we shall list the general types, and comment on those most frequently used. Examples of sacramentals are: the Sign of the Cross (perhaps the most frequently used sacramental), blessings, prayers, scapulars, vestments, rosaries, sacred vessels, holy oils, blessed candles, incense, holy water, relics, blessed palms, some pictures, medals, crucifixes, and stations of the cross.

Certain actions which people perform habitually when praying, or certain superstitious actions (as tossing coins into the fountains of shrines, or always opening church doors with the right hand), should not be looked upon as sacramentals. These are not sacramentals, no matter what "worthy" thoughts or intentions people may have while praying.

SACRAMENTALS OF SPECIAL USE IN THE HOME. Although the majority of sacramentals may be used in the Catholic

## SACRAMENTALS OF THE CHURCH

home, some are more directly concerned with the promotion of family devotion than are others. A Catholic home should be provided with certain sacramentals such as a crucifix, holy water, blessed candles, rosary for each member of the family, blessed palm, and picture of the Sacred Heart of Jesus. Each member of the family should be provided with a blessed prayer book, preferably a missal, for attendance at Mass.

To further devotion in the home, it is fitting to have a home shrine (this may be a crucifix or even only a statue of a favorite saint). It must be remembered that sacramentals should be handled and treated with respect. When a sacramental is worn out or broken, it should be destroyed in a suitable manner, preferably by burning.

### *The Sign of the Cross*

The sacramental of the Sign of the Cross is both a symbolic action and an expression of our belief in the unity of God and the Trinity of Persons. The Sign of the Cross may be made at any time. It is made by touching the right hand to the forehead, with the left on the breast, and saying, "In the name of the Father . . .," then moving the right hand down to the breast and continuing with the words, "and of the Son . . .," then moving the hand to the left shoulder, touching it, and crossing over to the right shoulder, concluding by saying, "and of the Holy Spirit. Amen."

The Sign of the Cross is also an indulgenced prayer.

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As often as Catholics make the Sign of the Cross, with the invocation of the Most Holy Trinity, "In the name of the Father, and of the Son, and of the Holy Spirit. Amen," they are granted an indulgence of three years. Whenever they make the holy sign with blessed water (that is, after dipping the finger tips of the right hand into holy water), they may gain an indulgence of seven years (Ap. Brief, July 28, 1863 and March 23, 1866; S.P. Ap., Feb. 10, 1935 and June 14, 1949).

It is customary to begin each prayer or period of prayer with the Sign of the Cross and conclude with the same. The Sign of the Cross is often used during the liturgy of the Church, during the celebration of the holy sacrifice of the Mass, the recitation of the divine office, etc.

### *Holy Water*

Historically, the Church has often made use of things which are naturally common to men. She has often given spiritual significance to simple means and adapted them to uses in her ritual. The Church surrounds the faithful with spiritual aids and reminders which help her members to live close to the Church and thus help themselves and also help the Church in achieving her purpose in their behalf. It is so with blessed water. Holy water, as it is commonly called no matter what its purpose, is water "blessed by the priest with solemn prayer, to beg of God a blessing on those who use it, and protection from the powers of darkness."



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In the Church there are four kinds of holy water:

1. Baptismal water, the licit water used in solemn baptism, is blessed on Holy Saturday. (In private baptism, or baptism given in an emergency, natural water suffices for the conferring of the sacrament.)
2. The holy water of consecration, also known as "Gregorian water," is blessed by the bishop and used in the ceremony of consecrating a new church to sprinkle its walls, the altar, etc.
3. Easter water is that which is blessed on Holy Saturday and given to the faithful for use in their homes, while the balance is placed in the baptismal font to be solemnly blessed with holy oils.
4. Common holy water is water blessed by the priest for use in holy water fonts at the doors of churches, etc. This holy water is usually made available to the faithful in the vestibules of Catholic churches.

## *Religious Medals*

Religious medals used in the Church are of a wide variety, but in general they are representations of saints or holy places. These are usually combined with the words of an indulgenced aspiration or brief prayer, and picture and text are stamped or cast in metal, plastic, or wood, or imprinted on cloth. Medals are also used to commemorate events in Church history, to recall mysteries of faith, to honor the Persons of the Blessed Trinity or the Blessed Mother. Some medals become the insignia of membership

## CATHOLIC ETIQUETTE

in pious associations or commemorate events in the life of the wearer.

Medals are blessed and some are indulgenced for simply wearing them. The short prayers imprinted upon them usually are indulgenced, e.g., "O Mary, conceived without sin, pray for us who have recourse to you" (Miraculous Medal—Indulgence of 300 days; plenary indulgence once a month on the usual conditions if devoutly repeated daily—S.C. Ind. March 15, 1884; S.P. Ap. April 15, 1932).

The most common medals used by Catholics are those of the Blessed Mother under her various titles, the scapular medal, the medal of St. Benedict, the Miraculous Medal, the St. Christopher Medal, and medals of the Blessed Trinity.

### *Scapulars*

As a sacramental, the scapular worn by the laity is a source of rich graces conferred by the Church. Scapulars bring the wearers into closer association with the life of members of religious orders, and the wearers share in the works of merit and prayers of the religious orders of men and women. Actually, the scapular is a miniature replica of the garment which is worn as a part of the habit of some religious orders. It represents both the yoke of burden and sacrifice, and the acceptance of an obligation for the sake of Christ.

There are sixteen small scapulars used by Catholics.

## SACRAMENTALS OF THE CHURCH

Each consists chiefly of two small squares of woolen cloth joined by two strings, the whole making a circlet so that, when placed over the head, one square rests on the breast and the other on the back between the shoulders. On the squares are symbols, representations or pictures. The strings or bands need not be of the same color as the woolen cloth except in the instance of the red scapular.

The most used scapulars among Catholics are: the *White* scapular of the Most Blessed Trinity and derived from the Trinitarians; the *Brown* scapular of the Carmelites (in which it is customary to enroll children at the time of receiving first Holy Communion or confirmation); the *Red* scapular which originated with the Lazarists; the *Black* scapular (the scapular of the Seven Dolors), which is that of the Servites; the *Blue* scapular (the scapular of the Immaculate Conception), which is derived from the Theatines.

Once enrolled in a scapular, it is not necessary to be enrolled again. Likewise, it is possible simply to put on and wear a second scapular after one has worn out, without having the second blessed.

The scapular medal may be worn in place of any or all of the cloth scapulars, providing the medal has been blessed for each of the scapulars in which one is enrolled, which blessings may be given by a priest having the faculties for giving such blessings. Each scapular medal, replacing a former one which was lost, etc., must be blessed anew. One must be first enrolled in the scapular, of course, in order to be able to substitute the cloth scapular

## CATHOLIC ETIQUETTE

by the medal. The scapular medal must have upon one side a representation of our Lord with His Sacred Heart and on the opposite side there must be an image of the Blessed Mother. It may be worn in any suitable and convenient way on one's person, and it assures the spiritual benefits which would derive from wearing the scapular or scapulars for which it is a substitute. The scapular or scapular medal should be worn continuously to receive the spiritual benefits.

### *Blessings*

The power of blessings (which are lesser exorcisms) is given to priests, and it is the right and the privilege of the priest to bless. It is not amiss for a Catholic to ask the priest for his personal blessing. It should not be sought in public places, but on the occasion of a priest's visit or upon visiting the priest.

The ritual of the Church provides for many and diverse blessings which are alike in execution but are specially directed to a wide number of objects, persons and places. Blessings are set forth for rosaries, crucifixes, foods, houses, sick persons, expectant mothers and mothers after they have given birth to a child, for children, flags, cars, etc.

It is proper, but often neglected by Catholics, to ask priests to bless the objects closest to them. Thus children should be blessed as often as one can conveniently request the blessing. Likewise, it is fitting for families to have

## SACRAMENTALS OF THE CHURCH

their homes blessed. (This is often done by custom and a provided ritual blessing on Holy Saturday or during the Easter season. Houses, however, may be blessed at any time.)

Catholics should seek (whenever possible) the blessings which the Church grants during the liturgical year, e.g., the blessing of throats on the feast of St. Blaise on February 3rd.

**THE BLESSING AFTER CHILDBIRTH.** It is the prerogative and happy advantage of Catholics to be able to receive blessings on many occasions.

The blessing after childbirth, generally referred to as the "churaching" of women, is an act of thanksgiving after childbirth. It is not necessary that the mother receive this blessing. There is no obligation. There is no stigma attached to childbirth and the reception of this blessing does not imply any. Hence it is nonsense for anyone to say that a woman should not enter the church after childbirth until she has received this blessing.

This blessing after childbirth may be given by any priest. It consists of the ritual blessing which begins with the woman kneeling at the church entrance with a lighted candle. (Sometimes this takes place at the Communion rail rather than at the entrance. After being sprinkled with holy water, Psalm 22 is recited and the woman is led to the altar rail where further prayers are said, concluding with the blessing in the words: "May peace and the blessing of God Almighty, the Father and the Son and

## CATHOLIC ETIQUETTE

the Holy Spirit, descend upon you and remain forever. Amen."

This blessing after childbirth should not be confused with, nor does it follow as a second blessing, the special blessing that is given to women before being delivered of a child. The blessing after childbirth is not given when the child born is illegitimate.

### *Prayers*

The Church grants a variety of indulgences to prayers which are said either privately or in common with others. It is good for the person praying to make an intention of offering the indulgences attached to his prayers—whether he is aware of them specifically or not. (This offering, or referring, is not necessary to assure receiving the graces, but their application may be directed by making the intention, e.g., placing all indulgences received at the disposition of the Blessed Mother.)

The Church permits to be published officially the prayers and devotions which it enriches with indulgences, giving the amount of each indulgence and the date of its official attachment to the prayer or devotion. This official publication in the United States is *The Raccolta*, published in an authorized edition by Benziger Bros., Inc., New York. Revised editions appear from time to time. Included in the *Raccolta* is a list of the spiritual benefits to be gained by making pilgrimages to holy places and to certain churches and places in Rome.

# 5

## Holy Mass, Devotions and Pious Practices







## 5

# Holy Mass, Devotions and Pious Practices

## *The Mass*

THE central and the most essential prayer of Catholics is directed to Jesus in the Blessed Sacrament. This is chiefly the attendance and participation in the essential liturgy, the worship of God in the holy sacrifice of the Mass. While attendance at Mass is prescribed for all the faithful on Sundays and holydays of obligation, a Catholic should attend Mass as often as possible. (See *The Holy Eucharist*.)

The proper method of attending Mass is to pray the prayers of the Mass with the celebrating priest by using a missal.

This missal is the official prayer book of the Mass. In it are given the ordinary prayers and the proper prayers of the feasts of the Church calendar. Translations are sold by any Catholic book store. All who are in the state of grace and have kept the Eucharistic fast should receive Holy Communion when they attend Mass.

## CATHOLIC ETIQUETTE

In attending Mass, there are certain basic rubrics which the laity should follow. Custom in certain places may change these, but in general they are the following:

Low MASS. The general rule is to kneel during the Mass except during the reading of the Gospels. Most American parishes, however, observe a modification of this rule which, with certain variances, follows this pattern: Those attending stand when the celebrant enters the sanctuary and approaches the altar, and remain standing until the priest begins the prayers at the foot of the altar. The congregation stands when the Gospel is read, rising when the priest turns and walks to the missal stand on the left of the altar. (If the Gospel is read aloud in English to those present, it is proper to stand.) The people remain standing for the Creed, genuflecting during the Creed when the celebrant does. (If the Creed is not said, the people kneel when the celebrant turns to them.) The congregation sits during the Offertory until the Sanctus bell is sounded three times; then all kneel and remain kneeling until after those who receive Holy Communion have returned to their places, and the priest closes the tabernacle door. All kneel again when the *Ite Missa est* is said and receive the blessing, and then stand for the reading of the Last Gospel. When the priest descends the altar steps and kneels to say the prayers after Mass, all kneel and respond to the prayers. The congregation stands as the priest leaves the altar. No one should leave his pew until the priest has left the sanctuary.

## HOLY MASS, DEVOTIONS AND PIOUS PRACTICES

**HIGH MASS.** Lay participation differs from the low Mass in this manner: All stand when the celebrant sings the Gloria, and sit while the priest sits as the choir sings. The people stand while the priest sings the Collects and sit while he reads the Epistle. (They sit during the sermon if there is one.) The people stand while the priest says the Credo and sit for the remainder of the singing of the Creed, except during the singing of the words *Et incarnatus est de Spiritu Sancto ex Maria Virgine, et Homo factus est* when they kneel. They stand when the priest returns to the altar after the Creed and remain so until he intones the word *Oremus*. Then all sit until the priest begins the introductory prayer of the Preface, when all stand during the singing of the Preface. The congregation then kneels until the priest sings the Our Father. In the United States it is the general custom for the people to stand from the beginning of the Our Father until the priest sings *Pax Domini sit semper vobiscum*. The congregation kneels till the priest closes the tabernacle after Communion, and stands for the singing of the Postcommunion prayer. The final blessing is received while kneeling. All stand for the Last Gospel, and remain standing until the celebrant has left the sanctuary.

**SOLEMN MASS.** The rubrics are the same for High Mass except that those attending stand at the singing of the Gospel by the deacon and when the acolyte faces the congregation to incense them.

## CATHOLIC ETIQUETTE

In attending Mass, it is courteous to kneel erect. When entering or leaving a pew, one should not disturb others. When entering an unoccupied pew, it is best to go in as far as possible, even though one is expecting to receive Holy Communion during the Mass.



### *Holy Hour*

Sometimes weekly or at specified times, a Holy Hour is held in parish churches. This may be requested by the ordinary for a special intention, such as in reparation, or for peace, etc., and then it is held in all parishes. The Holy Hour, when public, is held in church and consists of exposition and benediction of the Blessed Sacrament, prayers and meditations on the passion and death of Christ and His love for us through His Sacred Heart. (Less frequently a Holy Hour may be held in a public arena or out of doors, with the same spiritual privileges granted.)

The Holy Hour may be held in private, that is by visiting a church and spending an hour's time before the Blessed Sacrament in the tabernacle, or in the home. The intention should be made, the appropriate prayers said and proper time be given to meditation when the hour is spent in private.

## HOLY MASS, DEVOTIONS AND PIOUS PRACTICES

The Holy Hour has been richly endowed by the Church.

"The Faithful, who take part for an entire hour in the public exercise known as the 'Holy Hour,' in any church, public or semi-public oratory (if they may lawfully make use of the latter), in order to venerate the Passion and Death of Jesus Christ, and to worship and meditate upon the burning love whereby He was led to institute the Holy Eucharist, may gain a plenary indulgence, provided that they atone for their sins in sacramental confession, receive Holy Communion and pray for the intentions of the Sovereign Pontiff.

"Those, who being at least contrite, perform this pious exercise, whether publicly or privately, may gain an indulgence of ten years" (Secr. Mem., Feb. 14, 1815 and Apr. 6, 1916; S.C. Ind., June 18, 1876; S.P. Ap., March 21, 1933).

### *Forty Hours' Devotion*

This devotion which began in Milan, Italy, in 1534, and in Rome November 25, 1592, has for its purpose: reparation, and the asking of God for His graces, particularly through petition to God in the Most Blessed Sacrament.

Originally, the Forty Hours was a continuous adoration. The Blessed Sacrament was exposed on the church

## CATHOLIC ETIQUETTE

altars for a period of approximately forty hours, and the faithful prayed in relays day and night. Because of the difficulty of having adorers for the duration, and because of other obstacles, the devotion is no longer continuous, but its ceremonies are held on three successive days as follows:

The sacred host is exposed on the main altar for a number of hours. The adoration period begins with a Mass of exposition, followed by a procession of the Blessed Sacrament. On the second day the Mass for peace is celebrated, and on the third and final day the Mass of reposition—followed again by a procession—after which the people are blessed with the sacred host.

The only Masses that are allowed at the altar on which the Blessed Sacrament is exposed are those of exposition and reposition. The Mass for peace is celebrated on the second day at another altar, and a Mass of requiem is never allowed during the three-day period. At both the opening and closing of the adoration, the litany of the saints is chanted and the procession is held.

By arrangement, the Forty Hours' Adoration (or the shorter, Thirteen Hours', one-day adoration) is being held at some church or chapel in the diocese on every day throughout the year in an uninterrupted cycle. The adoration, as a rule, is held once every year in each parish. Thus, in addition to the sacrifice of the Mass being celebrated continuously around the world in an unending cycle, there is continuous adoration around the world.

When the Blessed Sacrament is exposed during the

HOLY MASS, DEVOTIONS AND PIOUS PRACTICES appointed hours of the day, it is a fruitful time for Catholics to visit the church either to make brief visits or to spend an hour and gain the Holy Hour (see above) indulgence. During the time of Forty Hours' Adoration the following indulgence may be gained:

"During the course of this exposition, if a visit is made to the Blessed Sacrament (and one recites five times the Our Father, Hail Mary, and Glory Be to the Father, and adds one Our Father, Hail Mary, and Glory Be to the Father for the intention of the Sovereign Pontiff) there is granted an indulgence of 15 years plus a plenary indulgence on each of the days of the exposition, provided that the faithful make their confession and receive Holy Communion."

## *Devotion to the Sacred Heart*

Devotion to the Sacred Heart of Jesus Christ is one of adoration of the whole Christ, God and Man, the Second Person of the Blessed Trinity. It is directed to the Heart as the center, the very core, of Christ's humanity, united with His divinity. In adoration we are grateful for His love and manifold blessings, especially our redemption through Christ. In particular through this devotion we make reparation for offenses against the infinite goodness of Christ.

The devotion is celebrated by a feast day, First Friday commemoration, enthronement in the home, and by a litany and many prayers.

## CATHOLIC ETIQUETTE

**FIRST FRIDAYS.** This aspect of the devotion to the Sacred Heart is the reception of Holy Communion on nine consecutive first Fridays of nine months. This honoring of the Sacred Heart is based upon one of the thirteen promises made by our Lord to St. Margaret Mary Alacoque in the 17th century, in which He declared: "I will grant the grace of final penitence to those who communicate on the first Friday of nine consecutive months." This devotion has been endowed by the Church with the following benefits:

"The faithful who devoutly assist at the public exercises in honor of the Sacred Heart of Jesus on the First Friday of the month may gain: A plenary indulgence, provided that they make their confession, receive Holy Communion and pray for the intentions of the Sovereign Pontiff.

"If, however, on the First Friday they recite privately some prayers in reparation for the injuries offered to the Sacred Heart of Jesus they may gain: A plenary indulgence on the usual conditions; if, however, a public service is held, this latter indulgence can be gained only by those who are lawfully prevented from assisting at such service.

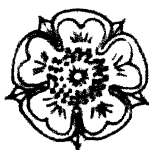
"The faithful who recite devout prayers of reparation on other Fridays of the year may gain: An indulgence of 7 years once each Friday" (S.C. Ind., Sept. 7, 1897; S.P. Ap., June 1, 1934 and May 15, 1949).



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ENTHRONEMENT OF THE SACRED HEART OF JESUS. This enthronement takes place in the home. It is an acknowledgment of the sovereignty of Jesus over the family, His presence in the family circle, and consecration to His adorable Heart. This enthronement is begun with the solemn installation of an image, statue or picture of the Sacred Heart in a place of honor, and followed by a prescribed act of consecration of the members of the family. Accompanying this enthronement, but distinct from it, is the recommended practice of night adoration which consists of one hour's adoration of the Sacred Heart once a month, between the hours of 9 p.m. and 6 a.m. by one or more persons, or by all members of the family.

OTHER DEVOTIONS TO THE SACRED HEART. The month of June is dedicated to the Sacred Heart. "Those who perform their devotions privately during such a month may gain: An indulgence of 7 years once on any day of the month; a plenary indulgence on the usual conditions, provided that they perform these devotions daily throughout the month and are lawfully excused from taking part in public exercises where the latter are held" (S.C. Ind., May 8, 1873 and May 30, 1902; S.P. Ap., March 1, 1933.)





## *Devotion to the Blessed Virgin*

Devotion to the Immaculate Heart of the Blessed Virgin Mary has increased in recent years although it was first promoted by St. John Eudes in the 17th century. Following the apparitions of the Blessed Virgin at Fatima in Portugal, in 1917, the devotion has prompted the dedication of the world to the Immaculate Heart of Mary by the Holy Father, and many individual dioceses and places have made a similar dedication. The Feast is celebrated on August 22.

The devotion has for its intention the singular honor of the Blessed Mother, her compassion, and particularly, through her, reparation and petition to her divine Son. At Fatima, the Blessed Mother asked particularly for prayers and penance (acts of mortification and the recitation of the Rosary). She promised the graces necessary to salvation to those who on five consecutive first Saturdays of five months would confess their sins and receive Holy Communion, recite one third (five decades) of the Rosary, and spend fifteen minutes' meditation on the mysteries of the Rosary. The devotion recalls the motherhood of the Blessed Virgin, her purity, her assumption, her reign as queen of heaven, her role as mediatrix of all graces, and is a special veneration of her human heart as the seat

HOLY MASS, DEVOTIONS AND PIOUS PRACTICES  
of her love for her divine Son and the center of the many virtues and graces which were hers as immaculately conceived "full of grace." It is intended that this devotion prompt an imitation of our Blessed Mother's manifold virtues.

This veneration of the Blessed Virgin also gives rise to devotion to Jesus through Mary, especially by dedication to her of all prayers and works of merit. Such a dedication may be made by making the consecration to Mary as outlined by St. Louis de Montfort.

## *The Rosary*

This is a singular form of prayer in honor of the Blessed Mother of God. It is made up of a series of prayers recited while following the sequence on a chain or string of beads. There are two elements in praying the Rosary—vocal prayer and interior meditation.

The Rosary itself consists of fifteen decades of ten Hail Marys each. The usual form of the beads is a group of five decades. A pendant of five beads with a crucifix at the end is joined to a center medal, usually triangular in shape. To this medal are joined also the ends of a continuous chain on which are strung fifty beads in groups of ten, each group being separated by a single, larger bead. These four larger beads are placed between the five decades. (The total rosary has fifteen decades on a continuous chain after the center medal. It is not necessary that the

## CATHOLIC ETIQUETTE

separating beads be larger. Often they are of the same size as the other beads.)

The prayers of the Rosary are: the Sign of the Cross, the Apostles' Creed said on the crucifix, the Our Father said on the first bead following the crucifix, three Hail Marys said on the next three beads, then the Glory Be to the Father said before the last bead on the pendant, on which is said the Our Father. Then begins the first mystery of the Rosary. The Hail Mary is said on each of the beads of the decade, and each decade is concluded with a Glory Be to the Father. Then on each succeeding decade are said one Our Father, ten Hail Marys, and the concluding Glory Be to the Father.

The Rosary may be said completely with the recitation of fifteen decades or may be said with the recitation of only five decades. It may be prayed in private or with others. It need not be said consecutively, but may be interrupted or said in parts. Indulgenced rosaries (those blessed with the Dominican, Crosier or Brigittine indulgences) which are wholly (or in major part) destroyed or sold lose the indulgence. The loaning of one's rosary to another does not affect the indulgences granted, and the indulgences are gained by the one reciting the prayers, not by the one to whom the rosary belongs. To gain the Dominican indulgence, a general meditation on the mysteries is necessary, unless the person is unable physically to make the meditations. Meditation on the mysteries is not required for gaining the other indulgences, but it is certainly recommended.

## HOLY MASS, DEVOTIONS AND PIOUS PRACTICES

In praying the Rosary, a meditation should be made upon one of the mysteries of our faith during the prayers of a single decade, when each mystery is named before saying the Our Father of the decade. One should picture the event and think of the virtues and graces of the occasion, and should also make an intention to practice those virtues in one's life. (This is a simplified meditation and other approved forms may be used in thinking of the mysteries.)

### THE MYSTERIES OF THE ROSARY:

#### *The Five Joyful Mysteries:*

1. The Annunciation
2. The Visitation
3. The Birth of Our Lord
4. The Presentation of Our Lord in the Temple
5. The Finding of Our Lord in the Temple

(When only five decades are prayed, these Joyful Mysteries are said on Mondays and Thursdays—and on the Sundays from the first Sunday of Advent to Septuagesima Sunday.)

#### *The Five Sorrowful Mysteries:*

1. The Agony of Our Lord in the Garden
2. The Scourging at the Pillar
3. The Crowning with Thorns
4. The Carrying of the Cross
5. The Crucifixion and Death of Our Lord

## CATHOLIC ETIQUETTE

(The Sorrowful Mysteries are said on Tuesdays and Fridays and on the Sundays from Septuagesima until Easter.)

### *The Five Glorious Mysteries:*

1. The Resurrection of Our Lord
2. The Ascension of Our Lord Into Heaven
3. The Descent of the Holy Ghost Upon the Apostles
4. The Assumption of Our Blessed Mother Into Heaven
5. The Coronation of Our Blessed Mother in Heaven

(The Glorious Mysteries are said on Wednesdays and Saturdays and on the Sundays from Easter to the first Sunday of Advent.)

As a prayer, the Rosary has been granted a variety of indulgences by the Church. 1. "The faithful, whenever they recite a third part of the Rosary with devotion, may gain: An indulgence of 5 years (S.P. Ap., March 18, 1932). 2. "If they recite a third part of the Rosary in company with others, whether in public or in private, they may gain: An indulgence of 10 years, once a day; a plenary indulgence on the last Sunday of each month, with the addition of confession, Communion and a visit to a church or public oratory, if they perform such a recitation at least three times in any of the preceding weeks. If however, they recite this together in a family group, besides

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the partial indulgence of 10 years, they are granted: A plenary indulgence twice a month, if they perform this recitation daily for a month, go to confession, receive Holy Communion, and visit some church or public oratory" (S.P. Ap., Mar. 18, 1932 and July 26, 1946). 3. "Those who piously recite a third part of the Rosary in the presence of the Blessed Sacrament publicly exposed or even reserved in the tabernacle, as often as they do this, may gain: A plenary indulgence, on condition of confession and Communion" (Ap., Brief, Sept. 4, 1927).

OCTOBER, THE MONTH OF THE HOLY ROSARY. During the month of October, which is dedicated to the Rosary, there are recited daily and publicly at least five decades of the Rosary in all parish churches. This should be either at Mass in the morning or it may be in the evening before the Blessed Sacrament exposed. Special effort should be made during this month for family recitation of the Rosary.



## CATHOLIC ETIQUETTE

### *Other Devotions*

The Church is most generous in the many devotions through which she encourages the faithful to envision their love of God.

Among these are: the Stations of the Cross (meditations on the episodes of the Way of the Cross together with prayers while pausing before each of the 14 stations erected according to the prescriptions of the Holy See.) The sick may also gain an indulgence by meditating upon a crucifix blessed for this purpose and who recite a prayer or short ejaculation in memory of the passion of our Lord. Devotion to the five wounds, the Mother of Sorrows, the Precious Blood, the Holy Spirit, etc., are other familiar devotions. Many are directed to the Blessed Virgin Mary under one of her many titles.

In addition, there are numerous devotions for both private and common use which are directed to veneration of the saints. Through these devotions, we may offer worship and honor to God and obtain the saints' intercessory aid. Among these are devotions to St. Joseph, the patron of the universal Church; St. Anne; St. Jude; St. Therese, the Little Flower; St. Anthony; etc. Also, various saints have been appointed by the Church as the patrons of special groups, including almost every type of profession or work, such as St. Luke, the patron of physicians (Oct. 18); or St. Isidor, the patron of farmers (Mar. 22). Special groups of individuals, because of special needs, have



HOLY MASS, DEVOTIONS AND PIOUS PRACTICES  
particular patrons, like St. Dymphna, the patron of the mentally ill (May 15); or St. Raphael, the patron of lovers (Oct. 24).

## *Daily Private Prayers*

The Catholic faith is intended to bring to each of the faithful an intimate day-in-and-day-out way of living in close union with God. This is best put into effect through the daily prayers and brief meditations which are the common rule for Catholics. Not all of these daily prayers are required, but may be put into practice, even in the busiest life, by anyone.

The only required prayers are the daily morning and evening prayer. The morning prayer should be said upon arising. The choice of prayer and its length as a devotion is arbitrary, but the morning prayer should include a "morning offering" of all the actions and thoughts of the coming day, together with acts of faith, hope and contrition. The evening prayer, said before retiring, is also made up of prayers of one's choice. However, it is recommended that there be a brief examination of conscience followed by an act of contrition. Other prayers that may be said are the Apostles' Creed, acts of faith, hope and charity, etc.

It is always recommended that the Rosary, that is, five decades of it, be said daily.

There should also be a brief prayer of thanks before meals and after. It is customary when saying the prayer after meals to include a prayer for the poor souls: "May

## CATHOLIC ETIQUETTE

the souls of the faithful departed, through the mercy of God, rest in peace. Amen." When eating in a public place it is proper to say grace as at home; the Sign of the Cross may be made inconspicuously if one is in a crowded place.

It is also recommended that at various times throughout the day (when doing habitual acts, for example, when opening a door), one say a brief aspiration.

The prayer of the Angelus may be said at morning, noon, and evening.

For those who desire and have the time during the day to pray more, there are more extensive prayers which coincide with the liturgical year. The first of these is the Little Office of the Blessed Virgin Mary (in English translation), which may be said daily. The second is the Divine Office, which also may be said daily, and may be obtained in the English translation. The latter is the official prayer of the liturgy of the Church, the Breviary, which is prayed every day by priests as an obligation.

6

# The Church Calendar





## 6

# The Church Calendar

**T**HE calendar of the Church is based upon a luni-solar cycle of computation by which are regulated the feasts of the Church. Thus the feast of Easter is the first Sunday after the full moon which occurs on or next after March 21 (the vernal equinox). Easter can only occur on a date between March 22 and April 25 inclusive. The calendar differs from the civil calendar in that it begins on the first Sunday of Advent, which starts with the Sunday nearest to the feast of St. Andrew.

In the Church calendar there is evidence of the continuance, throughout the year, of the round of worship and disposition which marks the Catholic response to liturgy. The beginning of Advent is the preparation for the feast of the Incarnation of Jesus Christ—Christmas. This season of Advent is one of penance and joy, of preparation and expectation. Following Advent there is the relatively short season of Epiphany, then the brief pre-Lenten days. Lent itself, from Ash Wednesday until Easter, is a time of penance in which the Church recognizes the guilt of man's sin which made necessary man's redemption, effected by the suffering and death of the Son of God on the cross. Easter is the "feast of faith" and one of joy for man's redemption. The Easter season continues through

# MOVABLE FEASTS FROM 1957 TO 1978

Year	First Sunday of Advent	Sepua- gestina	Ash Wednesday	Easter	Ascension	Pentecost	Corpus Christi	Number of Sundays after Pentecost
1957	Dec. 1	Feb. 17	March 6	April 21	May 30	June 9	June 20	24
1958	Nov. 30	Feb. 2	Feb. 19	April 6	May 15	May 25	June 5	26
1959	Nov. 29	Jan. 25	Feb. 11	March 29	May 7	May 17	May 28	27
1960	Nov. 27	Feb. 14	March 2	April 17	May 26	June 5	June 16	24
1961	Dec. 3	Jan. 29	Feb. 15	April 2	May 11	May 21	June 1	27
1962	Dec. 2	Feb. 18	March 7	April 22	May 31	June 10	June 21	24
1963	Dec. 1	Feb. 10	Feb. 27	April 14	May 23	June 2	June 13	25
1964	Nov. 29	Jan. 26	Feb. 12	March 29	May 7	May 17	May 28	27
1965	Nov. 28	Feb. 14	March 3	April 18	May 27	June 6	June 17	24
1966	Nov. 27	Feb. 6	Feb. 23	April 10	May 19	May 29	June 9	25
1967	Dec. 3	Jan. 22	Feb. 8	March 26	May 4	May 14	May 25	28
1968	Dec. 1	Feb. 11	Feb. 28	April 14	May 23	June 2	June 13	25
1969	Nov. 30	Feb. 2	Feb. 19	April 6	May 15	May 25	June 5	26
1970	Nov. 29	Jan. 25	Feb. 11	March 29	May 7	May 17	May 28	27
1971	Nov. 28	Feb. 7	Feb. 24	April 11	May 20	May 30	June 10	25
1972	Dec. 3	Jan. 30	Feb. 16	April 2	May 11	May 21	June 1	27
1973	Dec. 2	Feb. 18	March 7	April 22	May 31	June 10	June 21	24
1974	Dec. 1	Feb. 10	Feb. 27	April 14	May 23	June 2	June 13	25
1975	Nov. 30	Jan. 26	Feb. 12	March 30	May 8	May 18	May 29	27
1976	Nov. 28	Feb. 15	March 3	April 18	May 27	June 6	June 17	24
1977	Nov. 27	Feb. 6	Feb. 23	April 10	May 19	May 29	June 9	25
1978	Dec. 3	Jan. 22	Feb. 8	March 26	May 4	May 14	May 25	28

## CATHOLIC ETIQUETTE

the feast of the Ascension (forty days after Easter), and the feast of the Holy Spirit, Pentecost. The remainder of the Church calendar consists of the time after Pentecost, each Sunday being numbered from then until the 24th and last Sunday. The season after Pentecost is one of happiness and of enlightenment in the faith, of instruction through the Epistles and Gospels. (The feasts are indicated on the several liturgical calendars which are available to the faithful.)

In following the Church calendar, we are aware that certain feasts are movable, that is, the date upon which they occur is dependent upon the feast of Easter. These are the major feasts (Ascension, Pentecost, Corpus Christi, etc.) which are reckoned from Easter. Besides these movable feasts there are fixed feasts, which remain constant on the date assigned.

The Church ranks certain festivals as to their importance. Thus in the missal, feasts are ranked in descending order—doubles of the first class, doubles of the second class, greater doubles, doubles, and simples.

Because of the mobility of certain feast days, two feasts may occur on the same calendar date; consequently, the more important feasts may supplant others in the liturgy. Ordinary Sundays may be supplanted by any double feast of the first or second class which falls on the same day. Sundays of the first class, which no feast may supersede, are the Sundays of Advent, Lent and Passiontide, Easter Sunday, Low Sunday, and Pentecost. Sundays of the second class, which may be supplanted only by feasts ranking

## THE CHURCH CALENDAR

as doubles of the first class, are: Septuagesima, Sexagesima and Quinquagesima.

When using the missal, one should study the preliminary notes in the front of the book, to know the feast being celebrated. The above gives only the sequence and the rating of feasts.



7

# The House of God





# The House of God

## *The Church Building*

THE churches in which Catholics worship are all of one basic form, arising from the center of worship, the altar, where the presence of Christ in the Most Blessed Sacrament is reserved. Simply, a church is an edifice or building which is dedicated to divine worship and intended, principally, for the use of all the faithful. (It differs from an oratory in that the oratory is a place set aside for divine worship, sometimes as a part of another building or institution, but not intended primarily for public use. A public oratory differs only in the fact that it was built for the use by a limited group, such as a religious community, but in which the public is permitted to attend divine services.)

The bishop alone may give permission for the erection of churches. After dedication, the church cannot be used for purposes such as movies, plays, etc. A consecrated church enjoys special privileges. Only a church of brick or stone may be consecrated. Its use as a place of worship remains always. The consecrated church has twelve painted or sculptured crosses of stone which are anointed by the consecrating bishop. One cross is placed on each side of the

## CATHOLIC ETIQUETTE

main altar, one on each side of the main entrance, and four equidistant on each wall. Before or above each cross a candle is burned on the day of consecration and on the anniversary day of each year.

As to style of architecture, construction, decoration and furnishings, there are no fixed rules for the church building. Only those things which are actually used in divine worship are governed by requirements. The general rule would indicate that the church, in style and designation, should follow the dictates of Christian tradition and the rules of true art. The Holy Father has made several recent declarations warning against the use of materials and innovations in art execution which are untried and not in keeping with tradition. At the same time, the recommendation has been made to establish boards of art and construction which would advise in the matter of architecture and decoration. In some dioceses a building commission is established as an advisory group.

In speaking of a "liturgically" correct church, it is the interior, the altar, its designation, and the general decoration which are referred to, rather than the external structure of the church.

In general use, the church building is the parish church of that territory which is defined in canon law as a parish. The members of that parish are those living within the defined parish boundaries. Such members are bound by the regulations and discipline of the Church as an organization, by the diocesan rules, and by the particular rules established for the orderly operation of the parish.

## THE HOUSE OF GOD

The parish is governed by the priest officially assigned by the bishop. This priest is appointed either as pastor or administrator. An administrator is the same as a pastor, except that certain canonical prerogatives define his tenure, etc. If the parish has a large congregation, there are one or more assistant priests assigned to serve as curates in aiding the pastor. These curates may be changed from time to time at the discretion of the ordinary, but usually the change is made to give the curate a more varied experience in parish work.

The church, since it is the place of public worship for the faithful, should be a familiar building to the members. They should know the general features of the church and be able to name its parts.

Beginning just within the outside doors: one enters the vestibule, an enclosed entry-way. In churches of gothic style, this area is sometimes referred to as the *narthex*. The vestibule has a practical purpose, but in the early churches it was in this area that the catechumens waited and, because of this fact, the baptistry with the baptismal font is properly located in a part of the vestibule.

From the vestibule, one or more doors lead into the nave of the church. Just within these doors, usually to either side, are holy water fonts. These are basins or open vessels in which holy water is placed. On entering the nave of a church, one should dip the right-hand fingertips into the holy water and then make the Sign of the Cross. Men and boys remove their hats on entering the church, but women should keep their heads covered. This latter

## CATHOLIC ETIQUETTE

rule is based upon St. Paul's first epistle to the Corinthians (chapter 11:5).

The nave of the church is divided by a central aisle, with additional side aisles, depending upon the size of the church. On either side of this center aisle are the pews or seats, together with kneeling benches. (In some foreign countries it is customary to have no fixed pews in churches; instead they have portable chairs which one may use if he wishes.)

The Communion rail separates the nave of the church from the sanctuary. This is a continuous railing which spans or encloses the sanctuary (the main altar area) and, generally, the area occupied by the side altars (if any) which are to the right and left of the sanctuary proper. The Communion rail is usually not more than two and a half to three feet in height. At the center of the Communion rail is a double gate which is always closed, except when opened for the passage of the ministers, e.g., at the Asperges, or for processions, etc. Those wishing to receive Holy Communion kneel along this rail.

Beyond the Communion rail is the sanctuary, usually an alcove-like portion of the church. The front center is occupied by the main altar of the church. It is within the sanctuary that the priest celebrates the holy sacrifice of the Mass and conducts other divine services. Lay persons do not usually enter the sanctuary, except for special duties, as an acolyte, or when ceremonies require their presence, e.g., at a nuptial Mass.

## THE HOUSE OF GOD

### *The Altar*

The altar is a table at which the holy sacrifice of the Mass is offered. The altar size, its cloths, etc., are governed by regulations of the Church. The visible parts of the altar are familiar, but those which are covered are not too well known to the layman. The top of the altar is called the *mensa*, which has in the center of its surface a cavity, about a foot square, into which the altar stone is placed. When the entire altar top is of stone, the entire *mensa* itself may be the altar stone.

The altar stone is an oblong piece of stone consecrated by a bishop. Its top area is large enough to hold the sacred host and the chalice and ciborium. Its top surface contains five carved crosses and a cavity on the inside holds relics of saints. The cavity is sealed with a cemented stone lid.

The *mensa* is covered with three white cloths, the topmost reaching to the floor on either side. When the altar is not being used, it is covered with a heavy coverlet. In front of the altar, hanging from the front edge of the *mensa*, is the frontal or *antependium*.

On the top, in the center of the altar, either standing free or built into the structure, is the tabernacle. This is a closed and securely locked housing, of somewhat boxlike proportions, in which the Most Blessed Sacrament is reserved. Here is also kept the *ciborium*, which resembles a covered chalice, in which consecrated hosts are stored. Today, the tabernacle is generally made of metal. On the

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liturgically designed altar, the tabernacle is circular or oblong. If such be the case, the tabernacle is surrounded with a hanging cloth which is called the *conopaeum*. (If the tabernacle is built into the *reredos* or superstructure of an altar, there is only a veil hung before the door.) The hanging and frontal of the tabernacle change in color with the liturgical colors of the season.

Removable but regular furnishings of the altar are the three altar cards (one at the center before the tabernacle, and one each at the Epistle and Gospel side of the altar) on which are printed portions of the ordinary of the Mass. On either side of the tabernacle stand candlesticks with candles. (The number of candles used in the liturgy is governed by the rubrics.) Above the tabernacle hangs or stands a crucifix which is a required fixture for the celebration of Mass. Built into the *reredos*, and sometimes a part of the tabernacle, there is either a niche or platform, called the "throne," on which the monstrance is placed during exposition of the Blessed Sacrament.

When there is a free-standing structure built above the altar, it is a canopy. This canopy, when it is supported by one or more pillars, is also known as a ciborium. If this canopy is suspended from the ceiling or extends from the rear wall of the sanctuary, it is commonly called a baldachin (also called *baldacchino* or tester). When a curtain hangs behind the altar, it is called a dossal. This curtain does not hide anything, but is a vestige of historic altars and is more decorative than essential.

Sometimes suspended from the center of the sanctuary



## THE HOUSE OF GOD

ceiling or from the side wall, or standing in a single upright standard apart from the altar, there is a sanctuary lamp. This lamp burns pure oil or beeswax and is lighted continuously when the Blessed Sacrament is reserved in the tabernacle.

Against the wall of the sanctuary, as a rule on the Epistle side of the altar, there are three seats. When these seats are combined into one bench, it is called a *sedilia*. Also at this side of the altar stands a small table, known as the credence table, on which the cruets holding wine and water and the lavabo plate are placed. Usually attached to the sanctuary wall is a small locked cabinet, known as the ambry, in which the holy oils are kept.

Sacred vessels should not be touched by the laity. These vessels, used in divine worship, are: chalice, ciborium (and their covers), paten, monstrance, luna and lunette. The linens, corporal and pall covering, which are used during Mass, are not to be handled by the laity until they have been washed by a cleric.

On both sides or behind the sanctuary is a room or rooms called the sacristy. One is used for the storage of vestments and other furnishings. Here the celebrant vests before approaching the altar. In the other sacristy, the acolytes (Mass servers) dress in cassock and surplice before assisting the priest. The servers' clothing, candles, etc. may be stored here.

Either built into the wall, in an alcove, or temporarily erected, are the confessionals. (See *Penance*.) They occupy no fixed place in the church edifice.

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The church is a place of great reverence, yet it is not a forbidding place. Because of the real presence of Christ in the Blessed Sacrament, the church should be respected, held in dignified regard, and a place of frequent visits.

### *Genuflection*

On entering a pew one should genuflect, that is, bend the right knee, touching the floor with it. This is an act of reverence made in honor of our Lord in the Blessed Sacrament. When the Blessed Sacrament is on the altar, but not within the tabernacle, e.g., exposition or reservation on a side altar as at Holy Thursday, genuflection should be made on both knees, that is, kneeling down briefly, at the same time bowing the head slightly.

GENUFLECTION INDULGENCE. (a) "The faithful who pay the homage of a due genuflection before the Blessed Sacrament reserved in the tabernacle, at the same time reciting the following or similar ejaculation: 'Jesus, my God, I adore Thee here present in the Sacrament of Thy Love!'"—may gain an indulgence of 300 days. (b) "If they duly genuflect on both knees before the Blessed Sacrament solemnly exposed to the adoration of the faithful, reciting the above-mentioned prayer, or one like it, an indulgence of 500 days. (c) "If they make some outward sign of reverence when passing a church or oratory where the Blessed Sacrament is reserved, an indulgence of 300 days" (S.P. Ap., Feb. 25, 1933).

## THE HOUSE OF GOD

### *The Choir and Church Music*

Members of a parish, especially those who have ability or a talent for music or singing, should feel encouraged to seek membership in the parish choir. The singers at high Mass participate in a singular manner in the liturgy, not only in the aid they give in carrying out the liturgical office, but also because they at times replace the clergy in singing the music of the liturgy. Choir singers, because of their intimate participation in the liturgy and because of the exalted nature of the "prayer set to music" which they offer to God, enjoy a special fruit of the Mass in accord with their co-operation and intention.

It is common practice, due to the lack of male singers and conditions of training, to make use of mixed choirs of men and women in many of our Catholic churches. However, this is only a "condition of necessity," and one which is permitted by special dispensation. The traditional rule of the Church excludes women and girls from the choir. They may sing as members of the congregation. Only male singers are permitted to sing in the sanctuary choir. Where it is feasible, churches should establish choirs of male voices.

The regulations governing Church music and the role of the choir in the liturgy of the Church are set forth in the *Motu Proprio* on sacred music. This letter of instruction was written by Pope St. Pius X to instruct in the importance of music in divine worship and to offer the

## CATHOLIC ETIQUETTE

rules which have become the norms for Church music. We can do no better than to present here excerpts of essential points from the *Motu Proprio* pertaining to the choir and Church music:

"Sacred music, being an integral part of the liturgy, shares in the general object of this liturgy, namely, the glory of God and the sanctification and edification of the faithful. . . .

"Sacred music must, therefore, possess in the highest degree the qualities which characterize the liturgy, and in particular holiness and goodness of form, from which two qualities will spontaneously arise its third quality, namely, universality. . . ."

THREE KINDS OF SACRED MUSIC. "These qualities are found most perfectly in *Gregorian Chant*, which is therefore the proper chant of the Roman Church, the only chant which she has inherited from the ancient Fathers, which she has jealously guarded for so many centuries in the liturgical books, which she directly proposes to the faithful as her own music, which she prescribes exclusively for some parts of the liturgy, and which recent studies have so happily restored to its original integrity. . . .

"The qualities described above are also possessed in an excelling degree by *classical polyphony*, especially that of the Roman school, which reached its greatest perfection in the sixteenth century under Pierluigi of Palestrina, and which later continued to produce excellent musical and liturgical compositions. . . .

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"The Church has always recognized and encouraged all progress in the arts, and has always admitted to the services of her functions whatever genius has discovered of the good and beautiful during the course of ages; provided, however, there be no infringement of the laws of liturgy. Hence *modern music* is also admitted to the Church since it too furnishes compositions of such excellence, sobriety, and dignity, that they are in no way unworthy of the liturgical functions. . . . Nevertheless, since modern music arose mainly in response to secular purposes, greater care must be taken with regard to it, in order that those compositions in modern style which are admitted to the Church may contain nothing of a secular character, be free from echoes of theatrical motifs, and be not, even in their external form, based on the movement of secular pieces. . . ."

THE ORGAN. "Although the proper music of the Church is purely vocal, nevertheless the accompaniment of an organ is allowed. In some special cases, within due limits and with proper safeguards, other instruments may be allowed, but never without the special permission of the ordinary, according to the prescriptions of the *Caeremoniale Episcoporum*. . . .

"The use of the pianoforte is forbidden in the Church, as also that of all the more or less noisy instruments, such as drums of any kind, cymbals, bells, and so on . . . Bands are strictly forbidden to play in the church . . . A band may be allowed by the ordinary in processions outside the church

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provided it does not in any way play secular music. . . . ”

Considering the dignity of the liturgy, the solemn and intimate part that music has in that liturgy, it must be remembered that: (a) non-Catholics may not chant the Office in choir, nor be employed as singers of liturgical music; (b) a non-Catholic organist may only be temporarily employed.

8

# Catholic Reading and Education







## 8

# Catholic Reading and Education

## *Reading*

THE Catholic Church has always been aware of the importance of education, and it has recognized the influence, both good and bad, of reading. The Church, throughout the ages, since its founding by Christ, has been a leader in the field of education. This is true not only because the apostles used the written word to spread the truth of Christ's teaching. It was also true in the first centuries of the Church when the first great schools of the Scriptures were established at Alexandria and Antioch. As the Church grew, there were more and more writings poured out by her scholars. This great continuity of teaching has been retained in the writings of the Fathers of the Church, both of the East and the West. Great schools were established later in all the centers of the world. Early orders of monks taught at their monasteries, fostering learning, transcribing the great books, and finally opening their doors to instruct the faithful, who

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have ever been eager to learn more about the teachings of Christ, that they might put into practice the virtues they came to know.

While the Church was a leader, a promoter of education, and foremost in the arts, it also knew that the spread of learning would carry with it many dangers, and that teaching was a responsible undertaking. First of these dangers was the possibility of error creeping into the true teaching. There was constant vigilance to maintain the clear waters of truth.

And with the advent of printing and the greater use of reading, the dangers increased. There was a growing necessity for setting up a system of guarantees that would point out to the faithful those books which, written on the subjects of faith or morals, could be considered to contain the true teaching.

This protection was established, not to limit, or fence in, the learning of Catholics, but to assure them of what was true. This protection took on gradually a twofold form: approval of books which contain the truth, and condemnation of books which are harmful.

Today this prohibition of books and censorship has taken on a formal procedure, which is governed by the law of the Church. We shall consider first the censorship of books. This censorship carried on by the Church is the examination by a competent authority of the Church, appointed by the bishop of each diocese, to see whether or not there is anything contrary to faith or morals in the writing. (Under this law, this censorship extends not only

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to books but to all writings for publication, such as magazines, booklets, newspapers, etc.)

As a result of this examination there appear in books which pass judgment, usually on the first left-hand page, the word *Imprimatur*, which is followed by the name of a bishop, and the words *Nihil obstat* followed by the name of the examining censor. (Books written by members of religious orders also have the words *Imprimi potest* followed by the name of the religious superior giving approval.) This is the guarantee of the book's content so far as faith and morals are concerned. It does not mean an approval or commendation of the author, the publisher, the printing, the general contents of the book or of any other problems not concerning faith and morals which may be discussed therein.

What books must be admitted to the censorship of the Church? There are several, which are listed according to the nature of the subjects: 1. All editions of the Sacred Scriptures, whether in part or full, together with all notes or commentaries written as discussion of or explanation of the Scripture. 2. All books which deal to any extent with the Sacred Scriptures, with theology or any phase of it, Church history, canon law and commentaries on it, natural theology, ethics or writings on any phase of religious or moral subjects (e.g., books on birth control, sociology, etc.). 3. All books or booklets containing prayers or devotions, as well as all books giving guidance or direction in moral, ascetical, or mystical life. This includes all writing on apparitions, visions, etc. 4. All religious cards,

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pictures, or paintings, whether or not a prayer is printed on them.

The law of censorship applies to all lay persons, as well as to clerics. (Clerics and religious, writing any subject for publication, must have the permission of their ordinary or religious superior.) The permission to publish, which is given after examination, may be obtained either from the ordinary of the place where the author or artist resides, or from the ordinary of the place where the article is published or printed. If permission to publish is refused in one place (for example, where the author lives), application for permission cannot be made to another bishop unless he is informed of the previous withholding of permission. The permission to publish is generally obtained by the publisher. The lay person may submit his writing to the publisher and, after acceptance of the writing, the publisher will seek the imprimatur. If a lay person wishes to obtain the imprimatur himself, he writes a letter, enclosing the script or picture, to the chancery office of his own diocese.

**THE PROHIBITION OF BOOKS.** This is the prohibition to all Catholics to read a particular book judged to be harmful. It differs from censorship in that prohibition to read a book is made after the publication of said book. Common sense forbids the reading of books which bring danger to one's faith or morals, since no one may put himself in a position which would cause harm to mind and soul.

The Church, in forbidding Catholics to read books

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judged to be harmful, acts as an interpreter of the natural law.

Books which are forbidden to Catholics may be prohibited in several ways:

1. By being listed on the official Index of Prohibited Books. This Index lists books by title and author which have been judged by the Church to contain thoughts, propositions, or teachings contrary to faith or morals. The Index is brought up to date and published from time to time.

2. By being forbidden by general law or by a special decree of the ordinary, of the Holy Office, or of the pope.

3. By the natural law, which means that all books are forbidden which oppose faith and morals according to prudent judgment of other qualified persons or one's own conscience.

Books which are prohibited may not be read, retained, sold, translated into another language, or loaned to someone else, without permission. The ordinary may grant permission for reading of a certain prohibited book for a grave reason, such as graduate study, refutation, etc. Priests may not give permission to the laity. Permission to read books which are downright obscene, and those which are forbidden by the natural law, is never given.

Forbidden by general law are books of the following classifications: 1. Editions of the original text and of the ancient Catholic versions of the Sacred Scriptures which are published by non-Catholics; also translations of the Sacred Scriptures into any language made by non-Catholics

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or published by non-Catholics. 2. Books or writings of any author which defend heresy or schism, by argument, or which in any manner seek to undermine or overthrow the basis of religion. 3. Books which systematically and deliberately attack religion or morals. This includes divine worship, morality, right living, and especially purity. 4. Books by non-Catholics, whether or not they are baptized, which concern religion or religious discipline unless it is certain that no error is contained in them. Included are newspapers and booklets. 5. Texts of Scriptures, notes or commentaries on Scriptures, which are published without censorship (those which lack an imprimatur). 6. Books or pamphlets or writings telling of new apparitions, revelations, etc., which have not been given an imprimatur. 7. Books which attack Catholic teachings of faith, defend errors condemned by the Holy See, or attack the hierarchy or the religious life. 8. Books which teach, promote or detail superstitions, sorcery, magic, fortune-telling, etc. 9. Books which defend duelling, suicide and divorce, or which maintain the usefulness to religious and to society of condemned organizations. 10. Pornographic literature, books, pamphlets and pictures, and publications which narrate or show obscene things for the purpose of arousing passions. 11. Editions of liturgical books approved by the Holy See, which due to alterations, etc., do not coincide with the official editions. (This includes all missals, rituals, etc.) 12. Books which propagate false indulgences or those indulgences withdrawn by the Church. 13. Printed images of our Lord,

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the Blessed Virgin Mary, the angels, saints and other servants of God which are not in keeping with the decrees of the Church.

The reading of a book forbidden by general decree or by special decree of the Holy Office is sinful as to the extent of reading and the nature of the book's content. It is more seriously sinful if the forbidden book is read entirely, or if the content is especially bad in prudent judgment. The penalty of excommunication, especially reserved to the Holy See, is incurred by (a) the publishers; (b) those knowingly reading; (c) those who defend or retain books written by apostates, heretics, schismatics (in which their errors are defended), or books prohibited under pain of excommunication (by a given statement of the penalty when the book is prohibited).

The prohibition of books is not a limitation upon study; it is a protection. While it is negative, the prohibition of books has a positive aspect in that it encourages the writing and publication of good books.

## *Education*

The Church recognizes that the primary end of true education is to teach men the purpose of life and to prepare them for eternal happiness with God. This means that there must be religious training, and the Church, because of her divine mission, has the right and obligation to assure

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a religious education to all the faithful. The duty of educating children rests primarily with the parents who are responsible for their religious, moral, physical and civil education as well as providing temporal welfare. The Church merely directs and aids parents in the fulfillment of this obligation; it does not supplant them.

Concerning education, Church law declares: "Parents are bound by a most grave obligation to provide to the best of their ability for the religious and moral as well as for the physical and civil education of their children, and for the temporal well-being" (c. 1113).

"From childhood all the faithful must be so educated that not only are they taught nothing contrary to faith and morals, but that religious and moral training takes the chief place" (c. 1372).

"In every elementary school, religious instruction adapted to the age of the children must be given" (c. 1373).

"Catholic children must not attend non-Catholic, neutral or mixed schools. . . . It is for the bishop of the place alone to decide, according to the instructions of the Apostolic See, in what circumstances and with what precautions attendance at such schools may be tolerated without danger of perversion to the pupils" (c. 1374).

"The Church has the right to establish schools of every grade, not only elementary schools, but also high schools and colleges" (c. 1375).

By direct legislation, the Church in the United States has prescribed the means that the faithful shall employ—



## CATHOLIC READING AND EDUCATION

in keeping with the broad objectives of the Church—in carrying out the obligation of parents. The Third Plenary Council of Baltimore, held in 1884, declared: "Near every church where there is no parochial school one shall be established within two years after the promulgation of this Council, and shall be perpetually maintained, unless the bishop for serious reasons sees fit to allow delay.

"All parents shall be bound to send their children to a parochial school, unless it is evident that such children obtain a sufficient Christian education at home, or unless they attend some other Catholic school, or unless, for sufficient cause approved by the bishop, with proper cautions and remedies duly applied, they attend another school. It is left to the ordinary to decide what constitutes a Catholic school."

In a pastoral letter, prepared by the bishops of the United States in 1919, the declaration was clearly set forth again: "The Church in our country is obliged, for the sake of principle, to maintain a system of education distinct and separate from other systems. It is supported by the voluntary contributions of Catholics who, at the same time, contribute as required by law to the maintenance of public schools. It engages in the service of education a body of teachers who consecrate their lives to this high calling; and it prepares, without expense to the State, a considerable number of Americans to live worthily as citizens of the republic."

The Catholic school system is now extensive and embraces five classes of institutions: the parochial or elemen-

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tary school, the secondary or high school, the normal school (for the training of teachers), the seminary (for the training of priests and religious, all of whom are teachers), and the colleges and universities.

In every diocese there is established a department of education. It is through this that the regulations governing Catholic education are set up, not only as regards the diocese, but in accord with the highest national standards. In general, entry into the Catholic elementary or grade school is permitted for the child who is six years of age or whose sixth birthday occurs before December 1 of the year the child enters school. Children are advanced according to the standards established. As a general rule, each parish having a parochial school supports and staffs its own school. Secondary schools (with some exceptions), colleges and universities are separate from parish affiliation. They are maintained by tuition charges, and staffed by diocesan appointments or by the religious orders which established them.

Besides the formal means of Catholic education there are many ways in which Catholics may inform themselves of their religion. (See: *Confraternity of Christian Doctrine*; and *Home and School Association* under *Church Organizations*. The various educational means include correspondence courses (carried on for a prescribed time for both the instruction of Catholics and of those interested in learning about the Church), study clubs, discussion centers, school and parish libraries, books, magazines, pamphlets, newspapers, radio and television programs.

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### *Publications*

Every Catholic home should subscribe to a Catholic newspaper. Most dioceses in the United States have their own Catholic weeklies, which carry announcements of the diocese, current Catholic news comment, and news of the Catholic world. The reasons for having a Catholic paper in the home are many: it serves to inform Catholics of recent pronouncements of the Holy See, of diocesan regulations, as well as instructing Catholics in the interpretation of the news in keeping with Catholic truth. Also the newspaper is a useful index to Catholic thinking on important world and local affairs, besides being a ready source of Catholic information for the home.

There are many Catholic magazines, both weekly and monthly, which are instructive and supply the home with wholesome reading. These magazines vary from the commentator type of weekly to the digest form. Many parishes have bulletins, carrying a religious message, along with the parish announcements of the week. Parish members should become accustomed to taking home and using these parish bulletins, so they may know the hours of Masses, the dates and times of parish functions, etc. Catholics become more aware of the parish as a unit of Catholic life when they participate in its spiritual and social life.

Another aspect of Catholic living, which has social as well as instructional importance, is the use of Catholic Christmas cards. In times past there have been many com-

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mercial forms of Christmas cards which ignored the all-important fact that Christmas is the celebration of the Incarnation of our Lord and Savior, Jesus Christ. In recognition of this, Catholics, if they send out Christmas cards, should be concerned to send only those cards which recall and portray the essential truth of the feast. Movements as those aimed at "putting Christ back into Christmas" can only succeed if Catholics follow through on the use of suitable cards.

The Catholic has rich sources of instruction and information in libraries, study clubs, book clubs, etc. Since membership in the mystical body of Christ is its very purpose, the life of the Catholic should be directed to becoming closely united with Christ through understanding. Because of this, we recommend that—as a minimum—the Catholic home have the following aids to the instruction of all its members:

1. An approved Catholic version of the Bible.
2. Missals or prayer books for the several members of the family.
3. A source book explaining the essential truths of the Catholic faith.
4. A Catholic newspaper.
5. One or more Catholic magazines.
6. A weekly parish bulletin (if available).
7. A book or books of inspiration, such as the "Imitation of Christ," "Bread of Life," "Lives of the Saints," etc.
8. Where there are children, Catholic juvenile books.

## *The Parish Library*

There are libraries established in many parishes for use by their members. These libraries not only provide instructive reading for the Catholic home, they also are a source of basic knowledge which will help in making converts. The library may be housed in the school building, or in a parish hall or in the basement. It does not supplant the public library, but the parish library is a means of giving additional reading which public libraries often do not supply. The parish library may provide books of general interest as well as inspirational and spiritual reading; it may loan books free of charge or at a small rental fee.





# 9

## Catholic Organizations







## 9

# Catholic Organizations

### *In General*

**B**ELONGING to the Catholic Church not only means a well-rounded participation in the divine worship of God but also in the social life of her members. For this reason there are within the Church a number of organizations in which the laity may participate to strengthen their spiritual lives and better their lives as social beings, particularly in carrying out Catholic Action.

There is not a Catholic, be he youth, home-maker, professional, worker or farmer, who cannot find an organization to which he may belong. The person seeking to join one or more of such societies will find membership available either on the parish or national level. If a group is organized in the parish, one may seek membership through the parish priest or one of the parish members. If a group be a professional or trade organization, one may seek membership through the national office, a local associate member, or through the parish priest.

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Church organizations are broadly divided as follows:

### *Spiritual Groups:*

- Third orders (Franciscan, Dominican, etc.)
- Confraternities (some Archconfraternities)
- Holy Name Society
- Confraternity of Christian Mothers
- Confraternity of the Blessed Sacrament
- Confraternity of Christian Doctrine

### *Spiritual Youth Groups:*

- The Sodality of the Blessed Virgin Mary
- Catholic Youth Movement
- National Council of Catholic Youth
- Legion of Mary (also adult)

### *Special Groups:*

- Opus Dei
- Young Christian Workers
- Young Christian Students
- Young Christian Farmers
- Christ Child Society
- Apostolate of the Suffering
- (Some of the above may have social aspects.)

### *Youth Groups:*

- Catholic Boy Scouts
- Catholic Girl Scouts
- Catholic Central Verein of America, Youth Movement

## CATHOLIC ORGANIZATIONS

Junior Catholic Daughters of America  
Junior Daughters of Isabella  
Newman Club  
National Federation of Catholic College Students  
Pax Romana  
Catholic Students' Mission Crusade  
Legion of Mary

*For graduates of high school or college:*

National Catholic Alumni Federation  
International Federation of Catholic Alumnae

*Adult Groups:*

National Council of Catholic Men  
National Council of Catholic Women  
National Catholic Conference on Family Life  
Daughters of Isabella  
Catholic Daughters of America  
Christ Child Society  
Rosary Society  
Altar Society  
Home and School Association  
Retreat League Movement  
Ushers' Society  
The Choir

*Professional and Trade Groups:*

Catholic Philosophical Society  
Catholic Historical Society

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National Council of Catholic Nurses  
The Catholic Press Association  
Society of St. Vincent de Paul  
Catholic Laymen's Association  
Catholic Committee of the South  
Christopher Movement  
Narberth Movement  
Catholic Lay Apostle Guild  
Catholic Interracial Movement  
National Catholic Rural Life Movement  
Catholic Theater Conference  
Catholic Actors' Guild of America  
Association of Catholic Trade Unionists  
Catholic War Veterans  
Apostleship of the Sea  
Serra Clubs

### *Fraternal Groups:*

Knights of Columbus  
Catholic Order of Foresters  
Catholic Central Verein  
Catholic Fraternities and Sororities—  
Alpha Delta Gamma; Kappa Gamma Pi;  
Phi Kappa; Sigma Beta Kappa; Theta Kappa  
Phi; Theta Phi Alma.

This list is by no means exhaustive of the many different societies and associations which are open to Catholics. Some of the Church organizations are more closely allied with Catholic Action than others—for example,

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the departments of the National Catholic Welfare Conference, organized by direction of the bishops of the United States. In some dioceses, emphasis is placed on societies to meet a particular need.

Membership in Church organizations, be they parish or national, means that one's participation should be in keeping with the objectives of the group. On an individual basis, an effort should be made to be active. This requires attendance at meetings, co-operative work with the officers, acceptance of office and committee appointments, regular payment of dues when required, and aid in recruiting new members.

### *Confraternities*

A confraternity of the Church is an association of the faithful, erected by Church authority. Its objectives are works of piety or charity, the increase of public worship, and the increase of spirituality in the lives of members and the Church. (It differs from other pious associations in that it demands a formal decree of erection while others require only the approval of the ordinary of the diocese.)

An archconfraternity is a grouping of like confraternities, granted certain indulgences and privileges by the Church.

In the following we give a brief description of the work and objectives of some of the more notable Church groups.

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### *The Holy Name Society*

The Holy Name Society is an archconfraternity with its purpose directed to the spiritual well-being of Catholic men living in the world. It has for particular objectives: the honor of the Most Holy Name of Jesus, the curbing of cursing and swearing and sinful speech, the increase of reception of Holy Communion (at least monthly, but more frequently, if possible) and the increase of charity in family living.

In some particular places, the society may have other objectives, such as the promotion of retreats, family Holy Communion, youth programs, study clubs, lecture bureaus, etc.

The Holy Name Society has been granted a great number of spiritual favors. Masses are offered for deceased members. A plenary indulgence is granted to a new member on the day of his admission, and other indulgences are granted for wearing the emblem, marching in processions, etc.

The Society is canonically erected in the individual parishes; it has minimum dues and meets usually at a breakfast meeting once a month. In some dioceses, the parish societies are united into a diocesan union for greater service and effective action.

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### *Confraternity of Christian Doctrine*

Impetus to this great work of instruction was given by St. Pius X, who proclaimed its objective in his encyclical, *Acerbo Nimis*, issued in 1905. In the direct promotion of the teaching of the principles and truths of Christian doctrine, he declared: "In each parish the Confraternity of Christian Doctrine is to be canonically instituted."

The objective of this confraternity is to spread the knowledge and practice of the faith by the following means:

"Religious training of Catholic elementary school children not attending Catholic schools, by instruction classes during the school year and in vacation schools; religious instruction of Catholic youth of high school age not attending Catholic schools, in study clubs and by other methods; in religious discussion clubs for adult groups; religious education of children by parents in the home, and instruction of non-Catholics in the teachings and practices of the Catholic faith."

The members of the Confraternity are lay persons, and their success in attaining objectives is marked by the quality and the number of the membership. There are both personal and spiritual rewards for members who are enrolled under the following divisions: "Teachers who assist priests and sisters in catechetical work, especially in religious vacation schools and in instruction classes; fishers (home visitors), who make systematic surveys of a parish,

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encourage children to attend instruction classes and adults to join discussion clubs, and promote subscription to the diocesan paper; helpers, who provide facilities for classes and clubs, transport teachers and pupils, assist with preparation of material for religious vacation schools and instruction classes; discussion club leaders who conduct or attend religious discussion clubs for adults and secular high school students; parent-educators who co-operate with Parent-Educator programs of the Confraternity; and apostles of good will who assist in the program for non-Catholics."

In most dioceses, any apostolic-minded layman who wishes to spread the kingdom of God and increase his own knowledge may join a training program of the Confraternity. The Confraternity's membership is not limited to teachers, but is open to everyone of high-school education and over.

The purpose of discussion clubs (small, informal groups, eight to twelve persons) is to increase the religious knowledge of the members and to train leaders not only in the field of education but also in youth-guidance and other aspects of Catholic Action.

The program of the Confraternity of Christian Doctrine is one of the highest-developed in the field of Catholic Action. It is under the supervision of the chairman of the Episcopal Committee of the Confraternity of Christian Doctrine. In each diocese there is a priest appointed by the ordinary as the spiritual director of the Confraternity. Information may be obtained from him,



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from the pastor of the parish or directly from the Center of Confraternity Publications, 508 Marshall, Paterson 3, New Jersey.

### *Secular Institutions*

These are groups particularly dedicated to personal spiritual perfection. They were established by Pope Pius XII, providing for groups of men and women who live and work in the world but wish to live a consecrated life approaching the religious life. As such, as long as they conform to the established rules, they enjoy recognition in canon law.

A group which is gradually growing in the United States, is known as *Opus Dei*, or the Sacerdotal Society of the Holy Cross and the Work of God. Its members are of both sexes, of all walks of life, who consecrate their lives to God through the taking of private vows of poverty, chastity, and obedience. These vows are to be kept according to their state of life, whether married or not, in keeping with their position. Thus, chastity for the married is the chastity which characterizes the marriage in Christ as it would be practiced ideally, yet it does not deny marital relations. Poverty is not total denial, but one of a perfection of almsgiving. The specific purpose is the sanctification of the members, the spread of the kingdom of God among their contacts in professional and private life. The general objectives are the perfection of all classes of society and private work of the apostolate in leadership.

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### *National Catholic Welfare Conference*

The National Catholic Welfare Conference (abbreviated N.C.W.C.) is a central agency for organizing and co-ordinating the efforts of Catholics in the United States for social work and the national activities of Catholics. It was originally established in September, 1919, under the title of "National Catholic War Council," and as such was one of the seven welfare agencies recognized by the United States government during the first World War. Its title was changed to National Catholic Welfare Conference in 1922.

The N.C.W.C. is an organization of the Catholic hierarchy of the United States, founded upon the intentions as set forth in the papal brief, *Communes*, issued by His Holiness, Pope Benedict XV in April, 1919, and those later declared in a letter of Pope Pius XI in August, 1927. As an association of Catholic bishops it is voluntary, and as such it is primarily an advisory body, having no jurisdictional powers. As an advisory group, it proposes recommendations through its various departments while maintaining its headquarters as a service center.

The purpose of the National Catholic Welfare Conference is to unite, co-ordinate, and nationally organize the efforts of all Catholic faithful of the United States in the fields of education, the press, immigration, social action, legislation, youth, and organizations of the laity. The Conference functions through the immediate leader-

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ship of an administrative board. This board is made up of ten archbishops and bishops elected at the annual meeting of the hierarchy (usually held each year in Washington, D.C., during November). All cardinals of the United States are *ex officio* members of the board. Each elected member of the administrative board is given specific duties as head of one of the departments: the chairman of the board is head of the executive department; one bishop becomes treasurer and another secretary; the other seven head the departments of: education, the press, immigration, social action, legal, youth, and lay organizations. Each of the heads of departments has final responsibility for actions of his department, while all official actions of the Conference are dependent upon the joint approval of the administrative board.

Besides these eight departments, the Conference, under the administrative board, operates through the Catholic Relief Services—N.C.W.C., the National Catholic Community Service and, at present, fourteen special episcopal committees. These committees are:

- American Board of Catholic Missions
- Committee on the Propagation of the Faith
- Committee on the Confraternity of Christian Doctrine
- Governing Committee for Catholic Relief Services
- Committee to Complete the Shrine of the Immaculate Conception
- Committee for Polish Relief
- Committee for the Spanish-speaking
- Welfare and Relief Committee

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Committee for the Montezuma Seminary

Committee on Motion Pictures

Committee on the National Organization for Decent  
Literature

Pontifical Committee for the North American College  
in Rome

Special Committee to Promote the Pope's Peace Plan  
Committee for Catholic Migrants

In each diocese, organizations, by permission of and authorized by the ordinary of the diocese, may affiliate with the National Catholic Welfare Conference, and as such are serviced by the Conference. However, these so affiliated remain subject to the direction of the bishop of the diocese.

It is the purpose of each department of the Conference to be of special service within the limits of its function. Thus, for example, the press department provides the Catholic press, radio and television in the United States and other countries with news, editorial, feature and picture services, all of which services are released under the abbreviated designation: NC.

While all departments, committees, and services of the National Catholic Welfare Conference are directly or indirectly of concern to the laity, the following, briefly indicated here, perhaps touch them in greater numbers. (More detailed information may be obtained from the headquarters of the Conference: 1312 Massachusetts Ave., N.W., Washington, 5, D.C.)

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1. The N.C.C.Y. i.e., National Council of Catholic Youth is the general organization under the Youth Department which promotes diocesan, collegiate and national youth organizations. It functions in the diocese under the appointed diocesan youth director. Its purpose in general is: to consolidate all Catholic youth groups under the direction of the hierarchy; to gather information on youth activities and problems; to help Catholic youth groups with problems of national importance; to train Catholic youth leaders; and to represent such youth groups both in the United States and internationally.

2. The N.C.C.M., i.e., National Council of Catholic Men is made up of affiliated lay organizations of Catholic men, whether these be spiritual, fraternal or social groups. Chiefly, its purposes are: to federate all groups of Catholic men in a common agency; to serve as an information and service link between the N.C.W.C. and such groups; to bring central information to such groups; to promote co-operation in activities for the welfare of the Church; to aid such groups to function more effectively in their particular localities; to co-operate in promoting the aims of all approved movements in the interest of the Church and society in general; to participate in national and international movements involving moral questions; to bring about a better appreciation of Catholic principles and ideals in the educational, social and civic life of the country.

3. The N.C.C.W., i.e., National Council of Catholic Women is a federation of Catholic women's organizations of the United States. It functions through a number of

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national committees which are program committees on the diocesan or parish levels. These interests extend to Catholic charities; civil defense; the Confraternity of Christian Doctrine; family and parent education; home and school associations; immigration; international relations; Inter-American relations; legislation; libraries; literature; organization and development; rural life; social action; spiritual development; study clubs; war relief and youth. It has international affiliations with the World Union of Catholic Women's Organizations and the Inter-American Social Action Confederation.

4. The N.C.C.N., i.e., National Council of Catholic Nurses was organized under the direction of the department of lay organizations of the N.C.W.C. It is affiliated with the Conference on the diocesan level. Its professional activities are directed by the Bureau of Health and Hospitals, N.C.W.C.

5. The Catholic Family Life Movement was organized under the Social Action department of the N.C.W.C. as a unit called the "Family Life Bureau." Its purpose is the promotion of the welfare of the family, to encourage by every means possible the building of wholesome and successful homes. It functions in the diocese under the appointed Diocesan Family Life Director. Its purpose is practical and spiritual, natural and supernatural. In scope, it embraces the work of instruction before marriage and of counseling after marriage. (The emphasis in many dioceses on the Cana Conference movement has been absorbed in the Family Life Movement.)

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The Family Life Movement has a diversified program directed to the apostolate of the family. Broadly, it intends the renewal of family consciousness in keeping with the teachings of the encyclical of Pope Pius XI on "Christian Marriage." The apostolate of the family has varied activities but they may be grouped under these four heads: 1. The encouragement of religious family practices. 2. The dissemination of correct ideas and ideals regarding marriage and family. 3. The promotion of inspirational activities in the family field. 4. The urging of the correction of economic and moral evils harmful to family life.

Under each of these, a great number of special activities is promoted for the advance of the family, not only as the basic social unit but as the spiritual center of the lives of Catholics. Those persons contemplating marriage or interested in making their marriage a spiritual success should follow the program established in their diocese under the Family Life Director.

### *Other Organizations and Societies*

THE SOCIETY OF ST. VINCENT DE PAUL. This is a pious association of men. It is independent of Church authority regarding its existence, constitution, statutes, organization, activity and internal government.

The work of the society is primarily that of social charity, but this is based upon a spiritual program for the individual member.

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The society was founded by Frederick Ozanam in France, in 1833. St. Vincent de Paul, the apostle of charity, was chosen as its patron. Active membership is limited to practical Catholic men over 18 years of age. Each member must attend at least three weekly meetings of the Conference (a unit of the society) each month, and make a weekly visit to the poor family or families assigned to him. This visit is usually made by two men working together. Honorary membership may be held by men who do not actively take part in the works of the society but contribute a fixed sum of money each year.

The purposes of the society are chiefly the corporal and spiritual works of mercy, including spiritual and material comfort for inmates of hospitals and institutions, care of poor and neglected children, religious instruction of public school children, arranging vacations in the country for the underprivileged, purchase of school books for poor children who attend parochial schools, providing Christian burial for the poor and friendless, supplying food and shelter for homeless transients, giving legal advice to the poor, and conducting homes for the aged.

The Conference, a unit of the St. Vincent de Paul Society, is based upon parish lines. In places where there are three or more conferences, a particular Council is formed (which is a representative group) and it coordinates the activities of all conferences.

**THE NATIONAL CATHOLIC RURAL LIFE MOVEMENT.** Membership in this movement is not limited to farmers



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or those living in the country. Any interested Catholic may join.

Founded in 1922, this movement has for its purpose the strengthening of Catholicism in rural areas and promoting the welfare of rural populations. It seeks to care for underprivileged Catholics who live on farms, to help Catholics retain their farm lands, to settle Catholics who wish to live on the land, and to spread Catholic Action to non-Catholics living in rural areas. It is active in promoting agriculture, homestead living, subsistence acreage, the development of strong family life upon the land, soil reforms, conservation measures, and the co-operative movement. Its patron is St. Isidore, the patron of farmers. In many dioceses the movement operates under a priest-director, appointed by the diocese.

THE ASSOCIATION OF CATHOLIC TRADE UNIONISTS. Known familiarly as ACTU, this group was founded in 1937 by laymen in New York. It aims to spread the knowledge and practice of Christian principles in industrial and business life. It is based on the principles of labor as outlined in the papal social encyclicals. Stress is placed upon the application of these principles to effect co-operation between labor and management. ACTU also promotes the extension of trade unionism, fosters educational programs for labor men, conducts study groups and provides legal aid for workers. The association is represented in industrial centers in nine States in the United States.

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**THE SERRA CLUBS.** These are luncheon clubs made up of Catholic professional and business men, who hear a lecture at each weekly club meeting. The aim of the groups is to foster vocations to the Catholic priesthood and to support seminaries.

**THE KNIGHTS OF COLUMBUS.** The Knights of Columbus form a fraternal benefit society which is chartered by the State of Connecticut. Membership is for Catholic men, cleric and lay. The purpose of the society is to give financial aid to its members and their beneficiaries, to aid sick and disabled members, to promote social and intellectual pursuits among members, and promote and conduct educational, charitable, religious, social and relief work. The society seeks to foster the religious life of the members under the bonds of unity, fraternity, charity and patriotism. It works for youth guidance, scholarships, education for conversion through the press, study clubs, retreats, religious lectures, public Good Friday observance, Catholic charity drives, the Legion of Decency, the Organization for Decent Literature, and the Catholic Press. In America, the Knights have been active in establishing programs against subversive activities and in support of the foundations of true democracy.

**CATHOLIC ACTIVITIES IN GENERAL.** The Catholic Church recognizes that man is a social being and she contributes to unite all of the faithful in spiritual and social activities. This provides not only for the intensification of the social

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life in an atmosphere of true religion, but gives to everyone the opportunity individually to carry out the mandate of Christ to bring the gospel to everyone. The Church leaves to the individual the expression of his finest capabilities and his highest goals. It encourages each one to perfect himself, and to achieve the betterment of all society, that each may enjoy the personal fulfillment which God intended in his creation.



# Miscellany

## *Symbols*

**W**HILE we have covered the general aspects of Catholic living, there are added areas which, though common to many, are of special interest.

The Church has been traditionally interested in art and the expression of profound Catholic truths in a simple way. One of the first instances of this was the development of the use of symbols in the Church. Symbols are objects or designs, actual or imagined, which both hide and make apparent truths. Originally, Church symbols were used only to convey to the early Christian truths which they could not outwardly portray. Outward expression would bring ridicule of the truths and possible death to themselves. Later, the symbols were continued as simple and direct ways of presenting Christian truths. These continue in the Church to the present day; they are decorative and instructive presentations of truths, and rich in meaning.

The symbols of the Church are concerned with a wide variety of truths. Symbols use objects of nature (e.g., vine, flowers, animals, etc.), words or initial letters (e.g., the familiar Chi-Rho), objects familiar to the ritual of

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the Church (e.g., the sea shell as a symbol of baptism since it was first used to pour the water; also the use of fire, candles, etc.), and any combination of these (e.g., the fish symbol which is a natural object, and also the Greek letters for the word fish, the initials of the Greek words for "Jesus Christ, Son of God, Savior").

While the Church recognizes symbols as aids in teaching, she insists that they be proper, executed with reverence, and bring no departure from the essential truths of faith.

Symbols commonly used and frequently seen in Catholic churches are the shell and dish for baptism, the flaming sword for confirmation, the double lamps or rings for matrimony, the wheat and grapes for the Holy Eucharist, the chalice and stole for holy orders, the keys for penance, a vial of oil for extreme unction. (There are many other variations in the symbolic representation of the seven sacraments.)

Besides the truths of religion, symbols represent persons, as Christ, the Blessed Virgin Mary, or the saints. The Church herself is often portrayed in the symbol of a ship.

It is not proper to design or display symbols in a manner that would bring ridicule upon what they represent.



*Relics*

Relics are portions of the bodies of saints, personal items, or something connected with the life of the saint. Relics are venerated, not because of the items themselves but because of the saint's body being a temple of the Holy Spirit. Veneration is directed to the saint represented to seek his intercession.

Relics are classified according to their source and are ranked accordingly. Thus a portion of a saint's body, as a bit of bone, etc., would be a relic of the first class. An object closely associated with the saint, as a part of his clothing, habit, etc., would be of the second class. Other relics would be bits of ground from the grave or things less closely associated with the saint. Some also classify as relics various objects which have been touched to the dead body of a saint or to the tomb, etc. The genuineness of first and second class relics should be authenticated by document. It is doubtful whether documents could be obtained that would wholly authenticate other types of relics.

The cult of relics is quite legitimate. However, relics may not be exposed for public veneration without approval of the local ordinary. Relics should be kept in some container which encloses them completely. This is known as a reliquary. A first class relic, if it is a notable portion of the saint's body, should not be kept in a private home.

It is forbidden to buy or sell relics, for it is an act of simony. The making of false relics, and the selling or dis-

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tributing of them is punishable by excommunication. It is forbidden by the Council of Trent for any of the faithful to say that veneration may not be given to relics.

### *The Christmas Crib*

A representation of the stable of Bethlehem with statues of the Christ Child, the Blessed Mother, and St. Joseph, has become a familiar part of Christmas decorations in Catholic churches and homes. It is a means of giving evidence of the truth of the Incarnation.

The commendable practice of setting up Christmas cribs, which dates back to the thirteenth century, is becoming a mark of devotion in the Catholic home during the Christmas season. These representations should be characterized by dignity, if not true artistic excellence.

### *Catholic Reverence and Courtesy*

The faithful, recognizing the divine presence of Christ in the Blessed Sacrament, seek to offer reverence by their conduct in the church. It is thus that Catholics passing a church which they know as a place of Catholic worship, tip their hats, bow their heads, or make the Sign of the Cross. When doing so, some brief aspiration may be said in honor of the Blessed Sacrament. In respect and reverence, within the church one should not talk unless necessary. This will avoid disturbing others at their prayers.

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This same reverence shown toward the Blessed Sacrament is due also to the bishops, priests and others who serve Christ more intimately (*See Terms of Address*). This regard is one given to all members of the clergy.

1. The Holy Father is held in highest esteem. He is spoken of as His Holiness, the Bishop of Rome, the Holy Father, the Sovereign Pontiff, the Vicar of Christ. In this connection it may be well to note that visitors to Rome, who wish to be in an audience with the Holy Father, should consult their parish priest before embarking, so that he may procure the necessary commendation and the required instructions for the proper attire, etc. This is done in recognition of the busy schedule of the Sovereign Pontiff, and also because formality demands the consideration given in making a court appearance.

2. All who meet a bishop, be he cardinal or archbishop, may kiss the episcopal ring (worn on the right hand). The proper practice is as follows: when meeting the ordinary (the bishop of the diocese but not auxiliary or coadjutor bishop) within one's own diocese, one genuflects, touching the *left* knee to the ground while kissing the episcopal ring.

While the left-knee genuflection is by custom and by formal acceptance the proper manner for this salutation, it is practical for one to touch the right knee to the floor, lest one feel awkward and uneasy because of being off balance. The reason for the use of the left knee in making the act of obeisance is that the right is used in genuflection before our Lord in the Blessed Sacrament.



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When meeting outside one's diocese, or within one's diocese, a bishop other than one's own ordinary, one merely bows and kisses the ring. It is thus an act of reverence to Christ whom the bishop serves and an act showing one's filial obedience to the bishop. The following indulgences are granted:

a) "The faithful who devoutly kiss the ring of the Sovereign Pontiff are granted: An indulgence of 300 days.

b) "Of a cardinal: An indulgence of 100 days.

c) "Of a patriarch, archbishop, bishop, or prefect apostolic: An indulgence of 50 days." (S.P. Ap., Dec. 29, 1934 and Nov. 21, 1945)

3. Catholics who meet a priest on the street should tip their hats. This they do, not to the person, but to the Son of God whom the priest serves.

A Catholic should speak with regard to all priests, religious, and clerics, also of all nuns and sisters, lest they detract from the office of the person. It is gravely sinful to strike, physically, the person of a priest, sister, or bishop. (This is "sinful striking" out of anger, malice, etc., and is under censure of excommunication reserved to the ordinary. Such an offense against a bishop is under the same penalty, but reserved to Rome. This censure, however, does not include the just criticism of priests or others, if their actions are in serious error.)



## *The Catholic Funeral*

The term "ecclesiastical burial" includes the transfer of the body of a deceased member of the faithful from the house (or funeral parlor) to the church, the ceremonies in the church, and interment in blessed ground. The parish pastor will determine those to whom Christian burial is to be forbidden.

Funeral fees are determined by the local ordinary. The offering properly belongs to the pastor of the deceased person, even if the person is buried from another church, but this is usually a matter of local legislation.

When the faithful visit a funeral parlor, it is proper to place at the bier (usually a place is designated) or give to one of the survivors, a card stating a Mass intention (or intentions) for the repose of the soul of the deceased. This card should be made out expressing the number of Masses, the name of the donor, and if possible the name of the priest who will offer the Mass. It is not proper simply to place money in the envelope.



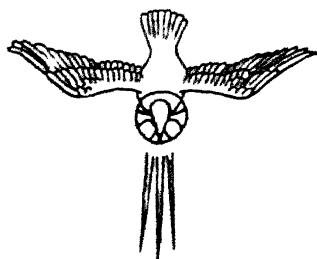
## In Conclusion

FROM these pages, presenting an outline of the Church's teachings and functions, and indicating some of the areas of co-operation, it may be learned that the Church is a kind and loving director of souls. Her only interest is the sanctification of the faithful. Her love of order in functioning, in carrying out the command of her divine Founder, is not one of tyranny over souls. Rather, the Church strives to operate in a benign atmosphere. She seeks to give each member a complete opportunity to function in one or many ways; but she holds her ministry of sacraments, her concern for teaching, and her governing of all as a sacred trust.

At the same time, on the part of the faithful, there is witnessed a new possibility of co-operation. This is not alone in accepting the teaching of the Church, receiving her ministry, but is to be found in filial obedience—a loving participation in what the Church was divinely established to fulfill. In addition, there is the charity of membership—not a charity of giving, but of receiving. It is this charity which prompts each of the faithful to take special joy in the life of the Church and in accepting what the Church offers as their personal aid in accomplishing their own salvation.

## IN CONCLUSION

In learning of the Church, in knowing and understanding her singular objective among her many necessary operations, we each come to an appreciation of the depth of faith and its glory. We learn the important lesson of why the Church is "all things to all men." We learn that the Church's "all" is intended for each and everyone individually. We learn to be of the Church, and in the Church, and through the Church in our progress toward sanctity. We learn to think with the Church, and in so thinking our thoughts and actions are directed to God as our eternal end.



## DICTIONARY IN BRIEF

The following brief definitions and pronunciations of words frequently used by Catholics are intended to form a basis of understanding. Knowing the right words and their meaning is an aid to assurance in expressing one's faith. It is hoped that this abridged *Dictionary*\* will prove an introduction to the vast treasure of knowledge which is open to all the Catholic faithful and everyone.

### A

**Ablution** (ăb-lŭ'shŭn), n.; L. Fr. The wine and water with which the celebrating priest washes remaining particles of the communion host from his thumb and index finger after the Communion in the Mass. In the Mass, the washing and consuming by the priest of this wine and water. Also the process of purifying the chalice during Mass.

**Absolution** (ăb'sò-lŭ'shŭn), n.; L. (1) The remission of sin by an authorized priest in the sacrament of penance; the judicial act of forgiving; sacramental forgiveness. Conditional absolution is that given when the sacrament is in danger of nullity or when, if it is not given or is denied, the penitent might suffer spiritual loss. General absolution is that given to a group simultaneously when private confession is im-

possible. Those so absolved are obliged to mention their sins when they next have an opportunity to go to confession. (2) Absolution from censures is the removal of penalties imposed by the Church; it grants reconciliation with the Church. (3) Absolution for the dead is that ceremony performed over the body of the dead after a requiem Mass, and in which the priest implores the remission, indirectly, of the penalties of sin. If the body is not present, the service is held over the catafalque. (4) Absolutions in the breviary are those short petition prayers said before the lessons in matins.

**Abstinence** (ăb'stĭ-nĕns), n.; L., See Fast and Abstinence, p. 34 ff.

**Acolyte** (ăk'ò-lĭt), n.; Gr., L. An escort; an attendant. His office is that of assisting the priest at

\*From CONCISE CATHOLIC DICTIONARY by Robert C. Broderick, M.A., copyright 1944 by Catechetical Guild Educational Society.

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**Mass**, of performing the duties of Mass-server. (1) The name given to the highest of the four minor orders; a sacramental. (2) A Mass-server or assistant of a priest at any ritualistic ceremony.

**Acts** (ākts), n. pl.; L., Fr. (1) The proceedings and their recording in a court of justice. (2) "Acts" of the Martyrs, accounts of their confessions of faith and death. (3) The "Acts of the Apostles" which is the section of Sacred Scripture wherein their activities are recorded. (4) Prayers by which one declares his faith in God, hope in Him, charity or love of Him, and sorrow for sin because of offending Him.

**Adoration** (ād'ō-rā'shūn), n.; L. (1) Acts of divine worship directed to God; (2) Perpetual-Continuous exposition of the Blessed Sacrament, day and night, during which time adorers take turns in offering prayers and devotion. (3) Adoration of the Cross: the ceremony of Good Friday, so called by long use, which is an act of venerating the crucifix.

**Advent** (ād'vent), n.; L. The time of preparation for the Feast of the Incarnation, which in the Church calendar consists of three or four weeks between Advent Sunday, the Sunday nearest the Feast of St. Andrew, and Christmas Eve. The first liturgical season of the Church calendar. The

period of spiritual preparation for Christmas.

**Agnus Dei** (äg'nūs dē'i), n.; L. (1) The prayer in the Mass, shortly before the Communion, beginning with these words, in English, "Lamb of God." (2) Name given to disks of wax on which is impressed the figure of a lamb and which are blessed at regular seasons by the pope; they may be oblong, round or oval in shape and vary in size; the figure of the lamb usually has a banner or cross accompanying it.

**Alb** (ālb), n.; L. The white, full length, linen vestment with sleeves worn over the amice by the priest in celebrating Mass. It is bound close to the body by the cincture.

**Alleluia** (āl'ê-lū'ya), n., interj.; Gr., L. Word used in the liturgy of the Church as a joyful prayer of praise, meaning "praise the Lord."

**Allocution** (āl'ô-kū'shūn), n.; L. A pronouncement on an important matter of the moment, made by the pope to the cardinals gathered in secret consistory; a papal announcement of policy either of ecclesiastical or civil affairs.

**All Saints A.S.**, L. The feast celebrated on the first of November commemorating all the saints of the Church, whether canonized or not.

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**All Souls** A.S. The feast celebrated on the second of November in solemn commemoration of and as prayer for the souls in Purgatory. The priest is permitted to celebrate three Masses on this day.

**Altar** (ôl'tēr), n.; L., A.S. *See* The House of God. p. 143 ff.

**Altar breads** (ôl'tēr brëdz), n. pl.; L., A. S. Round wafers baked of fine, wheaten, unleavened flour and used in the Consecration at Mass. There are two sizes, the smaller for the Communion of the faithful, the larger for the priest's Communion of the Mass and for exposition. Also called hosts.

**Altar cards** (ôl'tēr kârdz), n. pl.; L., Fr. The three cards placed at the center and two sides of the altar table and on which are printed some parts of the Mass which are constant, or contained in the ordinary of the Mass.

**Altar cloths** (ôl'tēr klôths), n. pl.; L., A. S. Three cloths, always of linen, required by the rubrics of Mass, which are spread over the top of the altar and are specially blessed for use on the altar.

**Amen** (ă'měn'), interj.; Heb. A word meaning "truly," "certainly," "so be it." When said at the end of a Creed, it means assent; at the end of a prayer, it signifies desire to obtain the petition. Otherwise, the word is merely to mark the ending of a statement.

**Amice** (ăm'is), n.; O.E. An oblong white linen cloth worn on the shoulders of the priest and fastened around the waist by ribbons attached to two corners. The first garment in the vesting of a priest for celebrating Mass, worn beneath the alb.

**Angel** (ăn'jěl), n.; G., L. A spiritual being created by God superior in nature to man. Literally means "messenger," one sent. A pure spirit, a being that cannot be perceived by the senses because it has no body but which is a person since it possesses intellect and free will. Angels are innumerable in number. There are nine orders, or classifications, three in each hierarchy: (1) Seraphim, Cherubim, Thrones; (2) Dominations, Principalities, Powers; (3) Virtues, Archangels, Angels. This enumeration is not an article of faith.

**Angelus** (ăn'jē-lūs), n.; L. The devotion honoring the Incarnation and venerating the Blessed Virgin at morning (6 o'clock), noon, and evening (6 o'clock) by the recitation of three Hail Marys, with words spoken by the Blessed Virgin at the Annunciation, and a final prayer. Also refers to the angelus bell which is rung at the three times of the day.

**Annulment** (ă-nŭl'měnt), n.; L. (1) Declaration of the invalidity of a marriage by civil or ecclesiastical courts. *See* Matrimony, p. 75 ff. (2)—of a vow, the with-

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drawal or suspension of the obligation by a lawful superior.

**Antependium** (ăn'té-pě'n'di-ŭm), n.; L. The cloth hanging down in front of the altar from the front edge of the table to the floor, varying in color with the liturgical season or the particular Mass being celebrated. Required by rubrics when the altar is not of stone. A frontal.

**Antiphon** (ăn'ti-fŏn), n.; Gr.; L. (1) Words or verses prefixed to and following a psalm or psalms containing thoughts on the mystery considered by the Church in the divine office. (2) In the Mass, the prayers of the Introit, Offertory, and Communion are called antiphons.

**Apocalypse** (ă-pŏk'a-lips), n.; Gr., L. The name applied to the last book of the New Testament written by St. John the Evangelist and containing his revelation concerning the future of the Church.

**Apocrypha** (ă-pŏk'rî-fă), n. pl.; Gr., L. (1) Spurious scriptural books denoted by the Fathers of the Church as forgeries of heretics. (2) Books declared by St. Jerome to be writings not in the recognized canon of Scripture. (3) Writings held by some to be inspired, but rejected by the Church. The Protestant Apocrypha differs from that of the Church.

**Apologetics** (ă-pŏl'ô-jět'iks), n. pl.; Gr. The science of defending and explaining the Christian religion and in particular Catholic doctrine.

**Apostasy** (ă-pŏs'tă-si), n.; Gr., L. Defection from God through entire rejection of either one or more of the following after it had been previously accepted: (1) the Christian faith; (2) ecclesiastical obedience; (3) the religious or clerical state.

**Apostle** (ă-pŏs'tl), n.; Gr., L. (1) One "sent" or "commissioned." Primarily one of the twelve apostles of Christ, namely, Saints Peter, John, James the son of Zebedee, Matthew, Jude, Thomas, Philip, Bartholomew, James the son of Alphaeus, Andrew, Simon the Cananean, Mathias, later chosen to replace Judas, and later St. Paul. (2) The name often given to the first missionary to a country.

**Apostles' Creed** (krêd), n.; Gr., L. A prayer embodying the fundamental Christian teachings and a profession of belief in them; a liturgical prayer of the Catholic beliefs of faith. It is called Apostles' because it embodies a summary of apostolic teachings.

**Apostolicity** (ă-pŏs'tŏ-lis'-i-ti), n.; Gr., L. That one of the four marks of the Catholic Church by which it stems from the apostles in its doctrine, authority, and organization.



## DICTIONARY IN BRIEF

**Archbishop** (ärch'bīsh'ūp), n.; Gr., L. The bishop of an archdiocese who has limited authority over the other bishops of his province. As head of an ecclesiastical province the archbishop is called the metropolitan, the other bishops are called suffragans. The title archbishop is sometimes given *honoris causa* to the bishop of an archdiocese which has no suffragan sees.

**Archconfraternity** (ärch'kōn'frätūr'nī-tī), n.; Gr., L. See Catholic Organizations, p. 173 ff.

**Archdiocese** (ärch'dī'ô-sēs), n.; Gr., L. A diocese or jurisdiction of an archbishop; usually it is the metropolitan see of an ecclesiastical province. (cf. Archbishop.)

**Ascension (Feast of)** (ä-sēn'shūn), n.; L. The commemoration of our Lord's rising into heaven forty days after His Resurrection on Easter. It falls upon a Thursday.

**Ash Wednesday** (äsh), n.; L., Ger., A. S. The first day of the Lenten fast. It derives its name from the custom of placing blessed ashes of burnt palms on the foreheads of the faithful in the

form of a cross to remind them of death and the necessity of penance.

**Asperges** (äs-pūr'jēz), n.; Gr., L. (1) The ceremony of sprinkling the altar, clergy, and people with holy water, performed by the celebrant before the principal Mass. This is permitted only on Sundays. (2) The first word of the psalm verse recited by the celebrant and choir at this ceremony.

**Aspergill** (äs'pēr-jīl), n.; L. Latin: *aspergillum*. An instrument for sprinkling holy water; usually a rod with a perforated metal bulb at the end from which holy water is shaken.

**Aspersory** (äs'pēr-só'rī), n.; L. Latin: *aspersorium*. A portable vessel to hold holy water and into which the aspergill is dipped.

**Assumption** (ä-sūmp'shūn), n.; L. The taking up of the body of the Blessed Virgin into heaven. She was thereby preserved from bodily corruption after her death. The feast is celebrated on August 15 and is a holyday of obligation. (Dogma: No. 1, 1950)



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### B

**Banns** (bānz), n. pl.; L. See Matrimony, p. 79.

**Baptism** (bāp'tiz'm), n.; Gr., L. (1) See The Sacraments, p. 43 ff. (2) Ceremonies of blessing church bells or ships were formerly called "baptisms."

**Baptistery** (bāp'tist-ēr-i), n.; Gr., L. A small separate building or part of the church containing the font and set apart as the place for the administration of baptism.

**Beatific (vision)** (bē'a-tif'ik), adj.; L. The act of seeing God face to face which forms the essential happiness of angels and men in heaven. This "seeing of God" is through direct knowledge whereas the knowledge of God on earth is merely by reflection through created things and revealed images.

**Beatification** (bē-āt'i-fi-kā'shūn), n.; L. The declaration made by the Church after due process of determining the sanctity of a deceased person; the process necessary to the declaration by the Church that one may be publicly venerated; a preliminary action to actual canonization. It bestows the title of "blessed" on the one beatified.

**Beatitudes (the eight)** (-tūdz), n. pl.; L. The eight blessings spoken by our Lord in the Sermon on the

Mount. (Matt. 5:3-10.) They are: Blessed are the poor in spirit, for theirs is the kingdom of heaven; blessed are the meek, for they shall possess the earth; blessed are they who mourn, for they shall be comforted; blessed are they who hunger and thirst for justice, for they shall be satisfied; blessed are the merciful, for they shall obtain mercy; blessed are the pure of heart, for they shall see God; blessed are the peacemakers, for they shall be called the children of God; blessed are they who suffer persecution for justice' sake, for theirs is the kingdom of heaven.

**Benediction (of the Blessed Sacrament)** (bēn'è-dik'shūn), n.; L. The service during which the sacred host is adored while it is exposed in the monstrance or enclosed in the ciborium. During the service the hymn *O Salutaris Hostia* or some other hymn is sung and the consecrated host is incensed; a litany and other prayers may follow; finally the *Tantum ergo* with its prayer is sung and the blessing given with the Blessed Sacrament. The act of Benediction is the blessing of the people with the sacred host in the form of a cross by the priest. The host is then removed from the monstrance and replaced in the tabernacle.

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**Bible** (bī'b'l), n.; Gr. Sacred Scriptures which have been pronounced authentic by the infallible authority of the Church. The writings are both of Jewish and Christian origin. The Bible records the revelation of God to man. There are 72 books contained in the Bible; 45 in the Old Testament; 27 in the New Testament. The name is taken from the Greek and literally means "the Book."

**Biretta** (bī-rēt'à), n., L., It. Also berretta. A square cap of cloth with three or four leaves or projecting corners rising from the top. In the center of the crown there is a pom-pom or tassel. It is worn by priests or other clerics, and is found in the following colors: navy blue, black, red, or purple.

**Bishop** (bīsh'ūp), n.; Gr., L. A member of the hierarchy of the Church. An ecclesiastic who has received the highest of the sacred orders and who has jurisdiction over a diocese; the ordinary. (1) **Auxiliary**—one raised to the dignity of the hierarchy and named a titular bishop, and placed as an assistant to another ruling bishop. He does not enjoy jurisdiction by reason of his consecration, but receives it from the bishop whom he assists in the duties of the episcopal office. (2) **Coadjutor**—one raised to the dignity of a bishop and given jurisdiction in part to govern the dio-

cese of a bishop who is partly incapacitated. He usually has the right of succession. (3) **Administrator**—a bishop given complete jurisdiction to govern the diocese of a bishop who is wholly incapacitated. (4) **Suffragan**—a diocesan bishop in an ecclesiastical province of a metropolitan who is subject to an archbishop. (5) **Titular**—one consecrated to a diocese or see which existed at one time but which now, because the faith has died out in that place, no longer exists.

**Blessing** (blēs'ing), n.; A.S. A prayer asking God's favor upon a person or thing. The person giving the blessing acts in God's name. Besides the blessing of persons, any place or thing used for the good of man may be blessed. Blessing does not permanently set aside the object blessed for religious purposes as does a consecration.

**Breviary** (brē'vī-ēr'ī), n.; L. The collection of prescribed prayers and readings contained in the divine office recited by those in major orders. It is a solemn formula of public prayer composed of psalms, lessons from the Old and New Testaments, passages from doctrinal writings and the lives of the saints, hymns, and special prayers. It is divided into four parts corresponding to the seasons of the year. Each day has as its office eight parts called "hours," namely, matins, lauds,

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prime, tierce, sext, none, vespers, and compline.

**Bull** (boöl), n.; L. An official papal document or writing receiving its name from the lead or gold seal, called the *bull*, bearing a representation of SS. Peter and Paul and the name of the reigning pontiff. Bulls are of strong parchment and are signed by the pope and the chief members of the papal chancery. The bull is more formal than the brief and is used for more weighty pronouncements of the

papal chancery. Today they are used only for very important and solemn occasions. Sometimes called a *bull*.

**Burse** (bûrs), n.; L., Fr. Also bursa or pera. (1) The square case in which the corporal used in Mass is carried. It is of the same color as the vestments. (2) The leather packet in which the pyx is carried. (3) An endowment given to an ecclesiastical institution for the support and education of one studying for the priesthood.

## C

**Calendar (ecclesiastical)** (kāl'ën-dër), n.; L. See The Church Calendar, p. 131 ff.

**Calvary** (kāl'va-ri), n.; L. (1) The small hill to the west of Jerusalem where Christ was crucified. (2) A cross mounted on three steps.

**Candlemas** (kăn'dl-mäs), n.; L., A.S. Common name attached to the Feast of the Purification of the Blessed Virgin, Feb. 2, and derived from the blessing of candles which takes place upon this feastday.

**Canon Law** (lô), n.; Gr., L., A.S. The name attached to that body of rules or laws for the direction of all faithful in matters of faith and conduct. It is that group of laws prescribed to Christians, i.e.,

baptized persons, by the authority of the Church regarding faith, morals, and discipline. Today we follow the New Code (*Codex Juris Canonici*) promulgated by Pope Benedict XV on May 27, 1917; its binding force began in full on May 19, 1918.

**Canon (of the Mass)**, n.; Gr., L. The portion of the Mass proper beginning after the *Sanctus* and ending just before the *Pater Noster*. The sacrificial action of the Mass.

**Canonization** (kăn'ün-î-zā'shün), n.; Gr., L. The decree of judgment and the declaration of that judgment by the Church, given in a papal bull, that a particular person lived a life of virtue in the heroic degree, that the prescribed number of miracles have

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been attested and proven, and that the person may be universally venerated and honored by the faithful as a saint.

**Canticle** (kǎn'tī-k'l), n.; L. A sacred song or poem found in the Bible; e.g., one from the Old Testament as recorded in Daniel 3:52-57; or one from the New Testament as found in Luke 1: 46-55.

**Capital (sins)** (kǎp'i-tāl), n.; L. The so-called "deadly sins," seven in number, called "capital" because they are the source of most other sins; called "deadly" because they easily lead to mortal sins. They need not be separate acts but can exist as habits or vices. The seven capital sins are: pride, covetousness, lust, anger, gluttony, envy, and sloth.

**Cappa Magna** (kǎp'a mǎg'nà), n.; L. A long vestment with a hood lined with silk or fur, according to the season, worn by cardinals and bishops as a cape. The cappa magna is of scarlet silk when worn by cardinals and of purple wool when worn by a bishop. In procession the train of the cappa magna is usually carried by pages.

**Cardinal** (kār'dī-nāl), n.; L., It. See *The Church and Her Authority*, p. 9 ff.

**Cardinal (virtues)**, n. (pl.); L., It. The four great moral virtues of prudence, justice, fortitude, and temperance, so named because

of their importance, since all other moral virtues are connected with one or other of these.

**Cassock** (kās'ūk), n.; It., Fr. A tunic-shaped garment reaching from the neck to the heels worn as an outside garment by priests or clerics. In French, a soutane.

**Catacomb** (kāt'a-kōm), n.; L., It. An underground place of burial of the early Christians which became a place of refuge during the persecutions, and where public services might be held. Catacombs were dug in the *tufa granolare*, a soft stratum of earth adaptable to excavation. When used in the plural, they usually refer to those outside of Rome, but there are also catacombs at Syracuse and Palermo, and in Tuscany and Etruria.

**Catechetics** (kāt'è-kēt'iks), n. pl.; Gr., L. The science and art of instructing the young in Christian doctrine; the teaching of catechism; instructions given to converts.

**Catechetical** (kāt'è-kēt'ī-kāl), adj.; Gr., L. Pertaining to catechetics or the instruction in Christian doctrine; pertaining to the catechism or the work of the catechist.

**Catechumen** (kāt'è-kū'mēn), n.; Gr., L. One who is preparing to receive baptism. In the early ages of the Church a period of two years or more was usually required before the instruction was

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considered complete and the sincerity of the person was proven.

**Cathedral** (ka-thē'drāl), n.; Gr., L. The home church of the bishop in his diocese; the church in which the chair of the bishop is located and from which it derives its name.

**Catholic** (kāth'ō-lik), adj. and n.; Gr., L. (1) Universal; the word was applied from very early ages to the true Church and today is recognized as the name of the Church. (2) A member of the Roman Catholic Church.

**Catholic Action**, n.; Gr., L. The acts of the laity in the liturgy, prayer, conversion, and work of the Catholic hierarchy upon approval and under the direction of the bishop. Work to advance the cause of Christ in temporal and spiritual matters: first, in ourselves; second, in our families; and third, in the associations of our social life.

**Cenacle** (sēn'ā-k'l), n.; L., Fr. The upper room where Christ and His apostles ate the Last Supper. Also a religious order of sisters devoted to the giving of retreats to lay women; Sisters of the Cenacle, or Cenacle Nuns, or the Institute of Our Lady of the Retreat in the Cenacle.

**Censer** (sēn'sēr), n.; L. O.Fr. The vessel in which incense is burned at certain liturgical functions. Also called thurible. (cf. Thurible.)

**Ceremony** (sēr'ē-mō'nī), n.; L., O. Fr. (1) An external act performed in the worship of God. (2) The action (attitude, gesture, etc.) of external worship. (3) The actual performance of a rite.

**Chalice** (chāl'is), n.; L., O.Fr. The cup-shaped vessel used in the Mass in which the wine is consecrated. It should be of gold or silver, or of silver lined with gold; it is consecrated by the bishop with chrism and may not be touched except by those in holy orders or those to whom permission has been given.

**Chancery** (chān'sēr-ī), n.; O.Fr. (1) Episcopal—the business office from which all documents pertaining to the exercise of the bishop's jurisdiction proceed; a place of retaining all legal papers in all matters pertaining to the five-fold jurisdiction of the bishop. (2) Apostolic—an office of the Roman Curia which expedites letters providing for the erection of new provinces and dioceses, and for other matters of greater importance.

**Charity** (chār'i-tī), n.; L., Fr. A divinely infused virtue by which we prefer God as the sovereign good before all else and by which we do His will and are united with Him. The virtue that disposes us to love God, ourselves, and our neighbors for the sake of God.

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**Chastity** (chās'tī-tī), n.; L., O.Fr.

(1) The virtue excluding all voluntary pleasure or indulgence in acts arising from the sexual impulse in unmarried persons, and moderating within the bounds of right reason any deliberate pleasure arising from acts pertaining to sexual relations in the married. (2) The evangelical counsel which prompts one to vow permanently not to indulge in the natural sexual appetite. Such a vow is voluntarily made by those ordained subdeacons in the western Church and by monks and nuns and other religious at their professions. A vow of voluntary chastity may be made by a person privately.

**Chasuble** (chāz'ū-b'l), n.; L., Fr. The external garment or vestment worn by the priest in celebrating Mass, worn as a mantle over his shoulders and covering the body, front and rear, and descending to the knees. The Roman style of chasuble is more squarely shaped, while the Greek style is more circular in shape and hangs down on the upper parts of the arms.

**Chrism** (krīz'm), n.; Gr., L., A.S. A mixture of olive oil and balsam blessed by the bishop and used in the administration of the sacraments of baptism and confirmation, but not in ordination of priests. Chrism is used in the consecration of bishops, the consecration of churches, altar stones,

chalices, patens, and in the solemn blessing of bells and baptismal water. Chrism is blessed on Maundy Thursday. (cf. Oils, holy.)

**Christogram** (krīs'tō-grām), n.; Gr., L. A symbol of Christ; chiefly that made up of the first two Greek letters in the name of Christ, namely, *Chi* and *Rho*, which is formed thus, .

**Church of Christ**, n. The Catholic Church. The body of Christians who profess the faith of Christ and believe in all the teachings of Jesus Christ, use the same means of grace, the sacraments, and obey the same authorities, their pastors, united under one visible head, the pope, who is the representative of Christ on earth; that Church instituted by Christ with infallible authority under the visible head, the pope; the Church which has as its mark oneness, apostolicity, holiness, and universality.

**Ciborium** (sī-bo'ri-ūm), n.; Gr., L. The vessel, chalice-like in shape and having a cover, in which communion hosts are kept in the tabernacle. The early meaning was that of a canopy over the altar.

**Clergy** (klūr'jī), n.; L., O.Fr. Persons who have received tonsure or holy orders; those elevated to a higher rank than the laity and given a special duty in the di-

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vine service or in administering to the Church. Sometimes the use of the word includes all religious, even sisters and lay brothers.

**Cloister** (klois'tēr), n.; L., O.Fr.

(1) The canonically enclosed living quarters of a convent or monastery. (2) The close. An enclosed space, square or oblong in shape, with covered passages around the outer wall and pillars on the inner side; the covered passageway around the inner square or garden often found in monasteries.

**Color (liturgical)** (kūl'ēr), n.; L.

The colors which may be used in the vestments of the Church. They are: white, red, green, purple, black, and old rose for use on the third Sunday of Advent and the fourth Sunday of Lent. Sometimes sky blue is permitted. Cloth of gold may be substituted for white, red, or green; silver for white only.

**Commands (of the Church)**, n. pl. See p. 29 ff.

**Commemoration** (kō-mēm'ō-rā-shūn), n.; L. Act of remembrance; a prayer of the Mass. All commemorations of the Mass are made up of Collect, Secret, and Postcommunion. There are four kinds of added prayers: (a) those of feasts occurring on the same day; (b) prescribed anniversary prayers or prayers prescribed for definite occasions,

during exposition, etc.; (c) prayers added to fill up a required number demanded by the rubrics (*orationes de tempore* or *orationes votivae*); (d) a prayer or prayers added to the Mass by local episcopal direction (*orationes imperatae*).

**Communion** (kō-mūn'yūn), n.; L. See The Holy Eucharist, p. 54 ff.

**Communion of Saints**, n.; L. The sharing of spiritual goods between the faithful on earth, the Church Triumphant in heaven, and the Church Suffering in purgatory; the three states of the faithful.

**Concordance** (kōn-kōr'dāns), n.; L., O. Fr. An alphabetical index to the Bible, arranged according to the principal words in each text.

**Confession (Sacramental)** (kōn-fēsh'ūn), n.; L. See Penance, p. 50 ff.

**Confirmation** (kōn'fēr-mā'shūn), n.; L. See The Sacraments, p. 70 ff.

**Confraternity** (kōn'frā-tūr'nī-tī), n.; L., Fr. See Catholic Organizations, p. 173.

**Consecration** (kōn'sé-krā'shūn), n.; L. (1) The solemn blessing dedicating a person, a place, or a thing to the service of God. (2)—of Mass. The action of the Mass; that part of the canon of the Mass at which the celebrant



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changes the bread and wine into the body and blood of Christ. This occurs when he takes the bread and says, "This is My body, etc.," and the wine, saying, "This is the chalice of My blood, etc."

(3)—of altars. The consecrating or blessing by the bishop of altars and altar stones by an anointing with chrism and the placing of relics within the altar stone. Such consecration lasts until the altar stone is broken or the seal of the relics is broken. Chalices and churches are also consecrated.

**Contemplation** (kōn'tēm-plā'-shūn), n.; L. A high state of interior union with God. A term applied to the manner of life of religious who devote themselves to prayer and meditation rather than to active works, such as teaching, etc.

**Contrition** (kōn-trīsh'ūn), n.; L., O. Fr. Sorrow and detestation of sin which has been committed together with the purpose of sinning no more. It is perfect contrition if it is based on love of God, imperfect contrition (attrition) if based on a lower motive.

**Cope** (kōp), n., L. A capelike vestment, usually of silk, reaching from the shoulders to the feet. It is fastened with a clasp in front called the morse and usually has a smaller cape resting on the shoulders. It is the external vestment worn for such

liturgical services as exposition, processions and the absolution of the dead; it is not limited to the use of priests alone but may be worn by a cantor, even if a layman.

**Corpus Christi** (kōr'pūs krīstī'), n.; L. Literally, "the body of Christ." The name of the Feast of the Blessed Sacrament celebrated on the Thursday following the first Sunday after Pentecost.

**Council** (koun'sīl), n.; L. An assembly of higher ecclesiastics and rulers in the Church to discuss and decide upon ecclesiastical matters, either of legislation or doctrine. Councils may be either for the Church in general or for a particular country or for an ecclesiastical province or a particular diocese. A diocesan council is called a synod.

**Creed** (krēd), n.; L. A listing of the principal articles of faith; a prayer in which the articles of faith are contained and which may be said as a profession of faith. The creeds in the Catholic Church are four: The Apostles' Creed, the Nicene Creed, the Athanasian, and the Creed of Pius the Fourth.

**Crosier** (krō'zhēr), n.; L., O. Fr. Crozier. A staff with a curved top or a crook at the top and pointed at the lower end, about the height of a man (5 ft. 10 in.), which is a symbol of authority

## CATHOLIC ETIQUETTE

for the bishop; sometimes called pastoral staff. It is presented to a bishop at his consecration.

**Crucifix** (kroō'si-fiks), n.; L., O. Fr. A representation of the cross of crucifixion together with the figure of Christ. The crucifix differs from the cross in that it has affixed to it the body or corpus or a representation of Christ.

**Cultus** (kūl'tūs), n.; L. The term which means either veneration or

worship; it embraces all the acts of adoration, direct or indirect, by which honor is given to God. The Church distinguishes three kinds of cultus: (a) *Latria*, the worship which is due to God alone and which cannot be given to any creature without sinning by idolatry. (b) *Dulia*, that veneration given to saints and angels. (c) *Hyperdulia*, that veneration given to the Blessed Virgin because of her exalted nature.

## D

**Dalmatic** (dāl-māt'ik), n.; L., Fr. A vestment open at the sides, with wide open sleeves with an opening for the head, and having two stripes running from hem to hem; the external garment worn by a deacon in solemn functions, or worn by bishops underneath the chasuble during the celebration of pontifical Mass.

**Deacon** (dē'kūn), n.; Gr., L. (1) The word in early ages for a minister or servant. One who has received subdeaconship and deaconship. The duties of the deacon are to assist the priest in celebrating solemn Mass and sometimes to preach and baptize. (2) *Deacons of Honor*: the two clerics in the vestments of a deacon who assist the bishop at pontifical Mass and Vespers or who sit beside him when he attends a solemn Mass in cope.

**Dean** (dēn), n.; L., O. Fr. (1) The head of a cathedral or collegiate chapter; (2) rural dean, a senior priest entrusted with vigilance over Church discipline in the several parishes which constitute the deanery; he has the power of summoning and presiding at meetings of the clergy of this district.

**Decalogue** (dēk'á-lōg), n.; Gr.; Bib. A familiar name applied to the Ten Commandments of God.

**Deposit of Faith** (dē-pōz'it), n.; L. The sum total of revealed truths given by Christ to His Church; truths guarded by the Church and taught infallibly. The truth of Christ said by the Council of Trent to exist in both written books (S.S.) and in unwritten traditions.

**Deuterocanonical Books** (dū'tēr-ō-ká-nōn'ī-kál), adj.; Gr. Books

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of the Bible which are not found in the Hebrew Bible but which are found in the Septuagint Greek translation; later their canonicity was established by the Church.

**Devotion** (dě-vō'shŭn), n.; L. (1) A manner of reverence and piety; devoutness. (2) A formula of prayer or a pious exercise. (3) Feasts of—feasts which formerly were holydays of obligation, but which no longer bear the precept of hearing Mass but are merely days to be observed according to the spiritual intention of the faithful.

**Diocese** (dī'ô-sēs), n.; Gr., L. That portion of a country together with its population which is under the pastoral jurisdiction of a Christian bishop. The territory ruled over by a bishop.

**Diriment (impediment)** (dīr'i-mēnt), adj.; L. *See* Matrimony, p. 82 ff.

**Discipline** (dis'i-plīn), n.; L. (1) In its first meaning it is instruction; or also that which is taught; it ordinarily means the rules or order observed in a community or by a group of persons. In Church legislation it is used to refer to the laws which govern the faithful in their actions. (2) It has also come to be applied to acts of mortification, such as scourging, which one voluntarily inflicts upon himself; used in the sense "to take the discipline." (3)

In recent years it is being substituted in Roman usage for the term "rite" as applied, for example, to the terms "The Roman discipline" — "The Oriental discipline."

**Dispensation** (dis'pēn-sā'shŭn), n.; L. The loosening or freeing from a law in a particular case; the relaxing of the binding force of a law for a certain purpose or for certain persons; release from an obligation; it must be granted by someone in authority and may be recalled.

**Dogma** (dōg'má), n.; Gr., L. In religion a truth found in the word of God, either written or unwritten, and proclaimed by the Church for the belief of the faithful; a revealed truth.

**Dogmatic Theology** (dōg-mā'tīk), adj.; Gr., L. The science of Christian dogma; the system of teaching or propounding the doctrines of the Church as a whole or individually as they stand in relation to one another. The systematic teaching of the doctrines of faith; the application of philosophy to religious tenets. The scientific treatment of the relationship between faith and reason.

**Douay Bible** (dōō'ā'), n.; Fr. The most common and well-known complete translation of the Sacred Scriptures in use by English-speaking Catholics. The translation was begun at Donay,

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France, and a part of it was published there, hence its name. Also, Douai.

**Doxology** (dōks-ōl'ō-jī), n.; Gr. A prayer of glory: (1) the greater

doxology is the *Gloria in Excelsis* which is recited during the Mass.

(2) The lesser doxology is the prayer beginning "Glory be to the Father."

## E

**Easter** (ēs'tēr), n.; A.S. The feast commemorating the Resurrection of our Lord.

**Ecumenical** (ēk'ù-mēn'i-kal), adj.; Gr., L. Also Oecumenical. A council for the universal Church to which all bishops and others entitled to vote are called from the entire world to gather under the pope or his legates to determine the interpretation of doctrines or laws for the Church. The decrees of such a council, after papal sanction, apply to the universal Church and bind in conscience.

**Ejaculation** (ē-jāk'ù-lā'shūn), n.; L. A short prayer; a few prayer-like words or pious aspirations which one can make at any time or in any place.

**Ember Days** (ēm'bēr), n. (adj.) pl.; A.S. Days of fast and partial abstinence which are the Wednesdays, Fridays and Saturdays which follow Dec. 13, the first Sunday of Lent, Pentecost and Sept. 14.

**Encyclical** (ēn-sī'kli-kāl), n.; Gr., L. A letter addressed by the Holy Father to all bishops in commun-

ion with the Holy See to inform them of certain measures or for the general instruction of the faithful under their care.

**Epiphany** (ē-pīf'ā-nī), n.; Gr., L. Literally, a manifestation; the feast celebrated on January 6; the feast commemorating the manifestations of our Lord, first, to the Magi, or wise men; second, of His divinity made at His baptism in the Jordan; third, of His power by His miracle at Cana.

**Episcopate** (ē-pīs'kô-pât), n.; L. Fr. (1) Collectively, the body of ruling bishops. (2) The active term of office of a bishop.

**Epistle** (ē-pīs'tl), n.; Gr., L. The lesson from Scripture read during the Mass between the Collects and the Gospel. These are usually taken from epistles or letters of the apostles which are writings of Scripture addressed to the early Church as instructions.

**Eschatology** (ēs'kâ-tōl'ō-jī), n.; Gr. Science of the last things; study of death, judgment, hell, purgatory, the renovation of the world by fire, eternal life.

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**Eucharist** (ū'kà-rīst), n.; Gr. L. *See* The Holy Eucharist, p. 54 ff.

**Evangelical Counsels** (ē'văn-jěl'-ī-kāl), adj.; Gr., L. The holy admonitions of Christ to poverty, chastity, and obedience in the Gospel; they are not absolutely necessary for salvation, but lead to a more perfect life.

**Examination of conscience**, n.; L. The recalling to mind of past sins so that they may be confessed, repented of, and forgiven. The practice of making a daily check-up of the faults and sins committed during the day.

**Excommunication** (ĕks'kō-mū'nī-kā'shŭn), n.; L. A censure imposed by the authority of the

Church depriving one of the sacraments, excluding one from divine services, prayers of the Church, Christian burial, and canonical rights. There are two classes of excommunicates: (1) *Tolerati*, or those whom the faithful are not obliged to avoid; (2) *Vitandi*, or those with whom the faithful are forbidden to commune either in religious or civil matters.

**Exegesis** (ĕk'sê-jē'sis), n.; Gr. The study and expounding of the meaning of the Scriptures; the scientific interpretation of the sense of Sacred Scripture.

**Extreme Unction** (ĕks-trēm'ūngk'-shŭn), n.; L. *See* The Sacraments, p. 94 ff.

## F

**Faculty** (fāk'ūl-tī), n.; L., Fr. (1) The group of professors, lecturers, and teachers educating students. (2) The grant of authority from an ecclesiastical superior to perform legally some act of jurisdiction or ceremony. The jurisdiction granted to a duly ordained priest by the bishop of the diocese validly to hear confessions.

**Faith** (fāth), n.; L., O.Fr. The act of spiritual and intellectual assent to a revealed truth of God with the assistance of divine grace. The theological virtue of

faith. The assent is of the intellect and is based upon the authority of God, and has for its object every truth revealed by Him.

**Fasting** (fas'ting), n.; A.S. *See* Fast and Abstinence, p. 34 ff.

**Fathers (of the Church)**, n. pl.; L., A.S. The name by which Christian writers of the first seven centuries are designated. It is commonly agreed that only they can be called "Father of the Church" who have the three marks of (a) antiquity, (b) holi-

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ness, (c) learning as displayed in teaching or writing in defense of the Church and its doctrines with the approval of the Church. St. John Damascene (died 749) is usually called the last of the Fathers.

**Feasts (of the Church)** (fěsts), n. pl.; L., O.Fr. The days of the Church calendar which are set aside to commemorate a particular mystery of the faith, or days selected for giving glory to particular saints. These feasts may be holydays with the obligation of hearing Mass imposed on the faithful. Feasts are also divided, in accordance with their rank, into doubles, semidoubles, or simples. The double feasts may be again divided into doubles of the first class (the most solemn) or second class (some of the feast days of the saints) or greater or ordinary doubles.

**Feria** (fě'rī-ā), n.; L. The days of the week, excepting Sunday and Saturday, are so named in the

ecclesiastical calendar; the liturgical name for a weekday.

**Flag (Papal)** (fläg), n.; L. The official cloth emblem of Vatican State. It is formed of two pieces of cloth sewn together, one yellow which is next to the flag-staff, and the other white on which is a design formed of the pontifical tiara and two crossed golden keys.

**Forty Hours (Devotion)** (fôr'ti ourz), n. pl., Gr., L. *See* p. 117 ff.

**Freedom (of the will)** (frě'dúm), n.; A.S. The power or faculty of the soul by which the mind of man is able to make a choice in view of the end; the power to act or not to act, to do this or that, in view of the end.

**Fruits (of the Holy Ghost)** (fröôts), n. pl.; L. Qualities found in the just and bestowed by the Holy Ghost. They are: charity, faith, joy, peace, goodness, patience, benignity, longanimity, mildness, modesty, continence, and chastity.

## G

**Gaudete Sunday** (gô-dě'té), n.; L. The third Sunday of Advent, so named because of the first word of the Introit which is the Latin imperative of the verb "rejoice."

**General Confession**, n.; L., O.Fr. *See* Penance, p. 50 ff.

**Genuflection** (jěn'ú-flěk'shŭn), n.; L. *See* p. 146.

**Ghost, Holy** (göst), n.; A.S. The third Person of the Blessed Trinity proceeding from the Father and the Son, truly God; the Holy Spirit.

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**Gifts (of the Holy Ghost)** (gifts), n. pl.; O.E. The gifts, seven in number, bestowed upon the just by the Holy Ghost. They are: wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the lord.

**God** (göd), n.; A.S. The Supreme Being who owes His existence to no other, who is absolutely and infinitely perfect and who has created all things; the eternal Spirit who created and rules the universe and in whom is every perfection, and who is simple and immutable in His spiritual substance. The three Persons of the Blessed Trinity: God the Father, God the Son, God the Holy Ghost—three Persons in one God.

**Good Friday** (göod fri'dī), n.; A.S. The Friday of Holy Week on which the Church commemorates the Passion and death of Christ.

**Gospel** (gös'pēl), n.; A.S. (1) Literally "good news." A recording of the life and works of Jesus written by an evangelist. (2) Collectively, the writings of the four evangelists, Matthew, Mark, Luke, and John, contained in Sacred Scripture. (3) The reading of an extract from Sacred Scripture, taken from the gospel narrative, which takes place in the ceremonies of the Mass just

before the Offertory. There is a second Gospel right after the final blessing of the Mass which is usually the first fourteen verses of the Gospel of St. John, first chapter.

**Grace** (grās), n.; L. Specifically, grace is a supernatural gift freely given by God to rational creatures to enable them to obtain eternal life. Generally, however, all that one receives as free gifts from God may be termed graces or favors. Grace may be sanctifying or actual; sanctifying grace is permanent in the soul and elevates the soul by its very presence there and is called habitual grace; all infused virtues accompany habitual grace. Actual grace may be either *exciting* or *helping*; that of exciting stimulates the mind to act and that of helping assists in performing the act which already has been begun. Each person is granted sufficient grace to enable him to save his soul.

**Gradual** (grād'û-āl), n.; L. (1) The antiphon sung after the Epistle; it is also called responsory. These antiphons were called "gradual" because they were sung while people marched. (2) The book (Latin: *Graduale Romanum*) containing the ordinary and all the proper parts of the Mass which are to be sung by the choir during the entire liturgical year.

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### H

**Heart of Jesus** (härt), n.; A.S. The physical heart of Jesus in itself, which as a symbol of His love for us is an object of adoration and devotion. Devotion to the Sacred Heart in its present form dates from the revelations made to St. Margaret Mary Alacoque in 1673-75.

**Heart (of Mary Immaculate)**, n.; A.S. The heart of Mary, the Blessed Virgin, which is venerated as a symbol of Mary's great love and purity. Devotion to the Heart of Mary was begun by St. John Eudes in the seventeenth century.

**Heretic** (hě'r-ě-tik), n.; Gr., L. One who professes a false doctrine; one who seeks the end of Christian truth but fails in the means because he refuses belief in one or more of the Articles of Faith; one who originates a sect based upon false doctrine.

**Hierarchy** (hi'ěr-är'kī), n.; Gr. Collectively it means officials according to their rank and with each rank subordinate to the one above it in order; in the Catholic Church it means collectively the organization of clerics into rank and order of position. In popular usage the bishops of a country as a group. *See* p. 14 ff.

**Holiness** (hō'li-nēs), n.; A.S. (1) State of being holy; having grace. (2) A mark of the Church. The Church is essentially holy because of its Founder, its doctrine, and its end in the direction and salvation of mankind and because it teaches and cultivates the Christian virtues. (3) A title given to the Holy Father; the title of the pope denoting his holiness as Vicar of Christ.

**Holydays**, A.S. Days in the calendar of feasts in the Church when the faithful are obliged to cease from servile works and hear Mass; days of obligation. *See* p. 32.

**Holy Ghost** (göst), adj.; A.S. The third Person of the Blessed Trinity, proceeding from the Father and the Son and co-equal with Them; the Spirit of Wisdom; God the Holy Ghost.

**Holy Office**, n.; L. The most important of the Roman congregations whose function it is to defend Catholic teaching of faith and morals. Its members are bound to the strictest secrecy, called the secret of the Holy Office. Formerly, the Holy Office was called the Congregation of the Holy Roman and Universal Inquisition.

**Holy See**, A.S. The Sovereign Pontiff together with the Roman



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congregations, tribunals, and offices through which he transacts the affairs of the universal Church.

**Holy Week, A.S.** The last week of Lent; the week properly begins with Palm Sunday and continues through Holy Saturday. It is the time in which the death and burial of Christ are commemorated; a time of particular devotion to the crucified Savior. The liturgy of this period re-enacts the events of Christ's Passion and Resurrection.

**Host** (hōst), n.; L. A word used to denote: (1) the presence of Christ under the appearances of both bread and wine; (2) the presence of Christ under the form of bread before consecration. In its present usage it seems most popular as the bread before consecration; notably, in the Latin Church, the small circular particle which is the usual form under which the Eucharist is received by the faithful.

**Humeral Veil** (hū'mēr-āl), n.; L. An oblong scarf of the same material and color as the vestment which is worn over the shoulders by the deacon at High Mass when holding the paten, and also worn over the shoulders of the priest when he elevates the host at Benediction of the Blessed Sacrament. or when he carries the monstrance and Blessed Sacrament in procession. Also called by its Latin name, the *velum*.

**Humility** (hū-mil'i-ti), n.; L. The moral virtue which promotes us to recognize that of ourselves we are nothing and can do nothing without divine assistance; the reasonable evaluation of ourselves and recognition of our dependence upon God. It is a virtue which is joined to the virtue of temperance in that it moderates the desire for honor, self-glorification, and the esteem of others.

**Hypostatic Union** (hī'pō-stāt'ik), adj.; Gr. L. The union of the divine and human natures in the divine Person of Christ.

## I

**Iconoclast** (i-kōn'ō-klāst), n.; Gr., L. Literally, "breaker of images"; a follower of the heresy of iconoclasm which in the eighth or ninth centuries protested against statues and pictures in the Church. The heresy rejected both the use and veneration of images

as unlawful. The second Council of Nice declared the true teaching on veneration and refuted the heresy.

**Imitation (of Christ)** (im'i-tā'-shūn), n.; L. The title of a book, the greater part of which was

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most probably written by Thomas à Kempis of Windesheim, Netherlands, and which contains exhortations and admonitions for living a good or spiritual life. It was first published in 1418, and then under the autograph of Thomas à Kempis in 1441. Also known as "The Following of Christ."

**Immaculate Conception** (i-māk'-û-lit kōn-sēp'shūn), n.; L. The privilege under which the Blessed Virgin was conceived free from the stain of original sin; the gift of God whereby the soul of the Blessed Virgin, because she was to be the Mother of God, was preserved at the time of her conception from the stain of original sin. The feast is celebrated in the Church calendar on the eighth of December. Under the title of the Immaculate Conception the Blessed Virgin is the patroness of the United States of America.

**Impediment (of marriage)** (im-pēd'i-mēnt), n.; L. See Matrimony, p. 82 ff.

**Imprimatur** (im'pri-mā'tēr), n.; L. See Catholic Reading and Education, p. 155.

**Index (of prohibited books)** (in'-dēks), n., L. See p. 157.

**Indulgence** (in-dūl'jēns), n.; L. The remission in full or in part of the temporal punishment due to sin which already has been forgiven.

**Infallibility** (in-fāl'i-bīl'i-tī), n.; L. The prerogative of the Church as a teacher by which, being guided by the Holy Ghost, when she actively teaches revealed truths, she is protected from error or the possibility of error; infallibility also extends to those matters which are very closely connected with revealed truths and which the Church also as an authoritative teacher may pronounce upon. It is also a prerogative of the pope when he speaks as head of the Church on a matter of faith or morals.

**Inspiration (of Scripture)** (in'spi-rā'shūn), n.; L. The supernatural direction or guidance through which a writer of Scripture received matters to be written as God wished; the grace of making record of truths predetermined in the mind of God; that positive divine influence upon the intellect, will, and faculties of the writer of Sacred Scripture whereby he wrote only and all of those things God willed, without fear of substantial error; that impulse and guiding of the writer by the Holy Ghost, said of all Sacred Scripture.

**Intercession** (in'tēr-sēsh'ūn), n.; L., Fr. The prayer of one person on behalf of another; the offering of our prayers to God through saints and thereby gaining a new efficacy for the prayers from the aid of the saints.

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**Introit** (in-trō'īt), n.; L. That prayer of the Mass said when the priest ascends the altar after the prayers at the beginning of Mass; it usually is composed of the words of an antiphon, a psalm

verse, the *Gloria Patri*, and the antiphon repeated.

**Itinerary** (i-tin'ēr-ēr'ī), n.; L. A prayer said by clerics before setting out on a journey; it is found at the end of the breviary.

## J

**Jesus** (jē'zūs), n.; Heb., Gr. The name which in Hebrew means "The Lord is Help or Salvation." The name announced to the Blessed Virgin by the angel at the Annunciation and given to God the Son upon becoming man. He is truly God, having one and the same nature with God the Father from all eternity.

**Justice** (jūs'tīs), n.; L. In its broadest sense the aggregate of all supernatural virtues or the perfection of every virtue; this is the sense used in the saying "Joseph was just." Justice in its particular sense means the virtue moving us to give to each person his due or his right. It is a cardinal virtue.

## K

**Keys (power of)** (kēs), n. pl.; A.S. A term used to show the superior ecclesiastical authority of the pope. The keys are the symbol of the office and power of the pope and also of the sacrament of penance. (Matt. 16:19.)

**Kyrie Eleison** (kir'ī-ē ē-lā'ī-sōn), n.; Gr. The Greek words meaning "Lord, have mercy" used together with the words *Christe Eleison* which mean "Christ have mercy"; it is said immediately after the Introit of the Mass.

## L

**Laetare (Sunday)** (lē-tār'ē), n.; L. The fourth Sunday of Lent, so named because of the first word in the Latin antiphon before the introit.

**Last Things**, adj.; A.S. Death, judgment, heaven, and hell are

said to be the last things; the eschatology.

**Lavabo** (lá-vā'bō), n.; L. Literally: I will wash. That part of the Mass at which the server pours water on the thumbs and index fingers of the priest, the

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parts of his hands that will touch the host; it occurs after the Offertory of the Mass and it derives its name from the first word of verse six of Psalm 25 which is recited by the priest at this time.

**Lent** (lěnt), n.; A.S. From the Anglo-Saxon word, lencten, meaning *spring*. A time of fast before Easter as penance and preparation for the Feast of the Resurrection; the period of six and one half weeks from Ash Wednesday to Easter.

**Lesson** (lěs'n), n.; L., O.Fr. A reading from Sacred Scripture; a lection, as the Epistle read at Mass.

**Litany** (lit'a-nī), n.; L., O.Fr. A prayer in the form of alternate ejaculations or statements and petitions; a formula of prayer consisting of a series of supplications and responses; a prayer of petitions in sequence. It may be sung.

**Liturgy** (lit'ēr-jī), n.; Gr. (1) The worship of God by the Church, comprising the offering of the Sacrifice of the Mass, the recitation of the divine office, and the administration of the sacraments. (2) In Eastern Churches, the Mass. Originally, a public ser-

vice; in the early days it was applied to the solemn service of the Church. The liturgy is: (a) all forms of rites and services in any language in the Church in celebrating the Eucharist; (b) the rites, official services, ceremonies, prayers, sacraments of the Church, as opposed to private worship.

**Lord's Prayer** (lôrdz), n.; A.S. The prayer which our Lord taught His disciples (Matt. 6:9-13); the prayer which in Latin is the *Pater Noster* and in English the *Our Father*, and which is said in the Mass.

**Low Sunday**, n.; A.S. The first Sunday after Easter is known by this name; it closes the octave of Easter. Also, White Sunday or *quasimodo*.

**Luna** (lū'na), n.; L. The small case with a hinged side, into which the lunette is placed; it is the receptacle in which the host for Benediction of the Blessed Sacrament is reserved.

**Lunette** (lū-nět), n.; L. A circular case which fits into the enclosed center of the monstrance and in which the Blessed Sacrament is held while being exposed.



M

**Madonna** (mă-dŏn'ă), n.; It. (1) Title given to the Blessed Virgin. (2) The name used in referring to certain pictures of the Blessed Virgin; also used in invocations of the Blessed Virgin.

**Magnificat** (măg-nîf'î-kăt), n.; L. The first word of the canticle or song of the Blessed Virgin recorded in Luke 1:46-55; the first word in the Latin version also used as a title for this canticle.

**Maniple** (măn'î-p'l), n.; L., O.Fr. A vestment worn across the left arm between the elbow and the wrist and usually tied or pinned to the sleeve of the alb. The vestment symbolizes penance and sorrow; it is made of the same material and is of the same color as the chasuble.

**Mariology** (mâr'î-ôl'ô-jî), n.; Gr. The study of the theology referring to the Blessed Virgin.

**Mary** (mâr'î), n.; Gr., Heb. Mary, the daughter of Joachim and Anne, was of the tribe of Juda and of the royal house of David. The Mother of God; the Virgin to whom was born Christ the Son, the second Person of the Blessed Trinity; the Blessed Virgin, the Queen of Heaven.

**Mass** (măs), n.; L., A.S. See The Holy Eucharist, p. 54 ff. and The Mass, p. 113 ff.

**Matrimony** (măt'ri-mô'nî), n.; L., O.Fr. See The Sacraments, p. 75 ff.

**Meditation** (mĕd'î-tă'shŭn), n.; L. A wordless prayer of the mind; the act of praying mentally by using the memory, the understanding, and the will in considering a divine truth or in addressing a petition to God. Such mental prayer may lead to contemplation or higher forms of affective (the soul by affection of the will goes direct to God) prayer.

**Merit** (mĕr'it), n.; L. The quality which makes a free moral action deserving of reward; the reward of a morally good action; value attached to morally good actions by God; the eternal value of acts done through the grace of God.

**Metropolitan** (mĕt'rô-pŏl'î-tăn), n.; L. Formerly the bishop of the largest city or the place where the government was and who was considered to rank over the bishops of lesser places; at present, the term is applied to archbishops in large cities who have suffragan sees.

**Missal** (mîs'ăl), n.; L. The liturgical book containing the text for all Masses used by the priest in celebrating Mass; the liturgical book used by the priest at the altar in reading Mass; the litur-

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gical prayer book for all the faithful.

**Mitre** (mī'tēr), n.; Gr., L. A tall double-pointed headdress worn by bishops, abbots, and sometimes by other high-ranking ecclesiastics; the two points of this ornamental headdress symbolize the Old and New Testaments.

**Mixed Marriage** (mīkst), n.; L. See *Matrimony*, p. 80.

**Modesty** (mōd'ēs-tī), n.; L. (1) The virtue which prompts one to give the proper degree of importance to each act; decorum in all external acts; moderation within reason of all external acts. (2) Today in popular understanding this virtue is chiefly applied to matters of purity or chastity, meaning a proper or decent restraint regarding sex, especially in matters of dress or attire.

**Monk** (mūngk), n.; Gr., L. Originally a hermit or anchorite. Later a name given to a member of a community of men living apart from the world under the vows of poverty, chastity, and obedience and according to some rule of a religious order. In particular it became associated with those following the Benedictine rule. The title is not to be confused with that given to members of orders of friars, clerks regular, or religious congregations of men.

**Monsignor** (mōn-sē'nyōr), n.; It. A title or dignity bestowed by

the pope upon a priest entitling him to be called Monsignor; an honorary rank conferred for exceptional service; deserving of this title are: Prothonotaries Apostolic, Domestic Prelates, Private Chamberlains, Honorary Chamberlains, and Vicars General. It is abbreviated *Mmgr.*

**Monstrance** (mōn'strāns), n.; L., O.Fr. The sacred vessel in which the Blessed Sacrament is usually exposed for veneration at Benediction or in which it is carried during a procession; ostensorium.

**Mortal sin** (mōr'tāl), adj.; L. A mortally bad human act which is grievously offensive to God; that sin which destroys charity, robs the soul of sanctifying grace, and makes it deserving of eternal punishment.

**Mystery** (mis'tēr-ī), n.; Gr., L. (1) A truth which cannot be known or understood by human reason. Also a doctrine of faith, acceptance and belief in a doctrine not fully understood, but which is revealed to us through Christ. The theological meaning is a truth which man cannot discover of himself, that is, without teaching or revelation, and which after his becoming informed of it, he cannot fully understand. (2) Sometimes applied to any consideration of a particular doctrine or teaching of faith. (3) The subject of meditation made while saying a decade of the Rosary.

## DICTIONARY IN BRIEF

### N

**Name day** (nām dā), n.; A.S. The day of the feast of the saint whose name one bears, sometimes celebrated rather than one's birthday or in addition to this; the day commemorating one's baptismal name.

**New Testament** (nū tēs'tā-mēnt), n.; L. The books of the Bible which contain the revelation of God since the coming of Christ; the Gospels, Epistles, Acts of the Apostles, and the Apocalypse. There are twenty-seven books in the New Testament.

**Nicene Creed**, n.; Gr., L. The statement of religious beliefs composed at the first Council of Nice.

**Novena** (nô-vē'nā), n.; L. The pious practice of devoting nine days to public or private prayer for gaining special graces.

**Novitiate** (nô-vîsh'î-ât), n.; L. (1) A time of probation, usually of one year, during which the novice prepares to receive the rule of the order he or she has entered; the time in which one prepares for profession in a religious order followed by profession in temporary vows. (2) The residence set aside as living quarters for novices.

**Nuptial Blessing** (nūp'shāl), adj.; L. The blessing read by the priest after the *Pater Noster* of the Mass (*Pro Sponsis*), called nuptial, which may not be given apart from the Mass except with dispensation. The blessing is directed more to the woman than to the man. It is not given if the woman had received it at a previous marriage, nor during special times or seasons of the Church calendar.

### O

**Obedience** (ô-bé'di-ēns), n.; L. (1) The moral virtue by which one submits his will to the will or law of one in authority. (2) The evangelical counsel whereby one renounces his own right to act independently in order to follow Christ. (3) A vow of obedience is that vow made by a cleric

or a religious in submitting himself or herself to the authority of an ecclesiastical or religious superior.

**Occasion (of sin)** (ô-kā'zhān), n.; L., O.Fr. An external circumstance or condition which gives one the opportunity and inducement to commit a sin; this may

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be either a person, a place, or a thing. It is said to be *proximate* when the circumstance or conditions are such that they usually lead to sin. Such a proximate occasion may be *free*, that is, either sought or possible of being avoided; or it may be *necessary*, that is, it cannot be avoided. The occasion is *remote* when the danger of sinning is slight.

**Offertory** (ôf'êr-tô-rî), n.; L. That part of the Mass in which the offering of bread and wine or the oblation is made by the priest. That part of the Mass which follows immediately after the Creed.

**Office (Divine)** (ôf'is), n.; L. The prayer contained in a liturgical book called the Breviary. It is arranged by the Church and ordered to be said daily in her name by all clerics in major orders, by all who hold an ecclesiastical benefice, and by solemnly professed members of certain religious orders of men and women.

**Oils (Holy)** (oils), n. pl.; L. The Holy Oils are blessed annually by the bishop on Holy Thursday. There are three oils: Chrism, Oil of Catechumens, and Oil for the Sick. The constituent parts of Chrism are olive oil and balsam; the remaining two oils are pure olive oil. In listing the uses of the oils it will be observed that each oil may be used for more than one purpose, and that in some

consecrations or blessings more than one oil is used. (a) Chrism is used in the administration of baptism and confirmation, in the consecration of a bishop, in the consecration of churches, altars, chalices, patens and in the blessing of church bells and baptismal water. (b) Oil of Catechumens is used in baptism, in the ordination of a priest, the consecration of churches and altars, and in the coronation of Catholic monarchs. (c) Oil of the Sick is used in extreme unction and in the blessing of church bells.

**Oratory** (ôr'â-tô-rî), n.; L. A chapel which might be public, semipublic, or private wherein Mass may be celebrated; Mass may not be heard validly (i.e., satisfy the obligation of hearing Mass) in a private oratory, except by those having permission. An oratory is public if it is built chiefly for the convenience of some group of persons, even private persons, yet the faithful in general have the right to enter it or at least may enter during divine service. It is semipublic if it is built for the convenience of a certain community or body of the faithful and is not open to everyone, e.g., a college or convent chapel. It is private or domestic if it is erected in a private house for the sole benefit of some family or private person.

**Orders (Holy)** (ôr'dêrz), n. pl. L. See The Sacraments, p. 87 ff.



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**Ordinary** (ôr'di-nēr'i), n.; L. A prelate governing a specified territory in the name of the Church, e. g., a residential bishop, vicar, or prefect apostolic, etc., as well as a major superior in an exempt clerical institute in regard to his subjects.

**Ordinary (of the Mass)**, n.; L. The unchangeable or practically unchangeable portion of the Mass prayers into which the "Proper" is inserted. The ordinary includes: prayers at the foot of the altar; the *Kyrie Eleison*; the *Gloria*; the prayer before the Gospel; the Creed; the *Lavabo*; the offering of bread and wine; the *Orate, Fratres*; the preface (this changes according to feasts and holy seasons); the *Sanctus*; the canon, with the three prayers of commemoration; the oblation; the consecration; the oblation after the elevation; the com-

memoration of the dead, sinners, and all nature; the *Pater Noster*; the *Agnus Dei*; the priest's communion; the communion of the people; the ablution; the blessing and the last Gospel.

**Ordo** (ôr'dô), n.; L. (1) The book giving directions for the variant portions of the Mass and office according to the calendar of feasts; it is published annually, and each province, religious order, and congregation has its own particular directions. A directorium. Formerly called a pica, or pie. (2) A ritual book for the administering of the sacraments and other ceremonies.

**Original Sin** (ô-rīj'i-nāl), adj.; L. The sin which we inherit as natural descendants of our first parents; the privation of sanctifying grace propagated to man by Adam.

## P

**Pallium** (pāl'i-ŭm), n.; L. A vestment conferred by the pope upon an archbishop which consists of a small band of white wool worn around the neck with a short pendant descending on the breast and the back and on which there are six black crosses. Also used as a name for a frontal or antependium.

**Parable** (pār'â-b'l), n.; L., O.Fr. An illustrative story pointing to some moral or religious truth; a

manner of speaking used by our Lord as related in the Gospel.

**Paraclete** (pār'â-klēt), n.; Gr., L. Literally: a consoler. A name applied in the Gospel of St. John to the Holy Ghost; a name of the Holy Spirit, the third Person of the Blessed Trinity.

**Parish** (pār'ish), n.; Gr., L. A division within a diocese; a particular district governed by a pastor; the boundaries or limits

## CATHOLIC ETIQUETTE

within which a priest has the serving of a church and the members of the faithful within that territory. There are also *national parishes*, which are erected with the permission of the Holy See and are not divisions of territory but rather divisions according to the nationality and language of the people who are served in these churches; thus a parish established for a certain nationality which is the result of immigration. (Can. 216, sec. 4.)

**Pasch** (păsk), n.; Heb., Gr. Literally, the Hebrew "passover." A name applied to the Feast of the Resurrection or Easter.

**Paschal Candle** (păs'kāl), adj. & n.; Gr., L. The candle blessed on Holy Saturday morning and burned in the sanctuary from Easter to Ascension Thursday, which symbolizes the presence of Christ on earth for forty days after His Resurrection.

**Paschal Precept**, n.; Gr., L. The obligation resting upon all the faithful who have reached the age of reason to receive Holy Communion in the course of the Easter season; also called the Easter duty.

**Pastoral Theology**, n.; Gr., L. That branch of theology which is called the science of the care of souls; it really may mean the application of all other branches of theology to the spiritual instruction of the faithful.

**Paten** (păt'én), n.; Gr., L. (1) A plate of gold used with the chalice in celebrating Mass; a circular saucerlike dish usually of gold or gold plated, used in the celebration of Mass to hold the consecrated host. (2) A communion paten, or plate, to be held beneath the chin of the person receiving communion.

**Patriarch** (pā'tri-ărk), n.; Gr., L. (1) In biblical use, the father or family ruler of a tribe or race. (2) The highest honor next, of course, to the Holy Father in the hierarchy of jurisdiction; a title conferred upon certain leading Church dignitaries of certain countries; the highest rank in the Orthodox Church.

**Pauline Privilege** (pōl'in), adj. & n.; Gr. The principle based upon "the dispensation of the Apostle" which states that two unbaptized persons having contracted marriage, though it has been consummated, may dissolve the marriage if one of them becomes a Christian and the other refuses to be converted or places obstacles in the way of the other's observance of his religion.

**Penance** (pěn'ăns), n.; L., O.Fr. See The Sacraments, p. 50 ff.

**Pentecost** (pěn'té-köst), n.; Gr., L. The feast commemorating the descent of the Holy Ghost upon the apostles, fifty days after Easter; Whit-Sunday.

## DICTIONARY IN BRIEF

**Piety** (pī'ě-tī), n.; L. (1) The faithful performance of religious exercises; worship, adoration, thanksgiving, and fidelity to God's law are all contained in the true concept of piety. (2) One of the seven gifts of the Holy Ghost. (3) The moral virtue, called filial piety, which aids one to give honor, love, and respect to his parents and to his country in recognition of the benefits received from them.

**Pontificate** (pōn-tīf'ī-kāt), n.; L. (1) The reign of a pope. (2) v. To celebrate pontifical Mass.

**Postcommunion** (pōst'kō-mūn'-yūn), n.; L. The prayer or prayers, corresponding in form and number with the Collects, that are said or sung before the *Ite missa est*; they vary according to the feast.

**Poverty** (pōv'ēr-tī), n.; L. The evangelical counsel recommending the renunciation of riches; the vow of poverty, one of the vows of the religious state.

**Prayer** (prār), n.; L., O.Fr. An act of religion consisting of thinking about God or speaking with God; meditation; vocal prayer; the reciting of prescribed words to elevate the mind and heart to God. The acts of prayer are adoration, thanksgiving, petition, and contrition; dedication of the acts of the day to God may also be prayer.

**Preface** (prē'fis), n.; L., O.Fr. A prayer of thanksgiving said dur-

ing the Mass at the beginning of the canon, consisting of a dialogue and words of thanksgiving concluding with the Sanctus; there are prefaces for special feasts and for special seasons of the ecclesiastical year.

**Prelate** (prēl'īt), n.; L., O.Fr. The name generally applied to an ecclesiastical dignitary who has ordinary jurisdiction in the external forum.

**Priest** (prēst), n.; Gr., L. One upon whom the sacrament of holy orders has been conferred and who is thereby a minister of divine worship; one upon whom the power of offering sacrifice, of blessing, of giving absolution, and of preaching has been conferred.

**Profession (of faith)**, n.; L. The oral pronouncement of faith in the principal tenets of the Catholic religion; a statement of assent to belief; an expression of faith such as the recitation of one or the other of the creeds.

**Proper** (prōp'ēr), n.; L., O.Fr. Parts of the liturgy of the Mass which vary according to the feast of the day. Also the proper of the season which is the division of the Missal and Breviary according to the Sundays of the season; or the proper of the saints which is the portion of the Missal and Breviary giving the parts for the feasts of our Lord or the saints. The proper of the Mass is the prayers which are variant and

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inserted into the ordinary of the Mass. These prayers are: the Introit; the Collects; the Epistle; the Gradual; the Tract; the Gospel; the Offertory; the Secrets; the Communion; the Postcommunion.

**Province** (próv'ins), n.; L. (1) That territory made up of several dioceses under the jurisdiction of an archbishop or metropolitan, the archdiocese and at least one suffragan diocese. (2) The territory forming a division of a religious order, made up of all its religious houses within that district.

**Purgatory** (pûr'gá-tō'n), n.; L. The state and the place of pun-

ishment where the temporal punishment due to sins previously forgiven must be endured, and the guilt of unrepented venial sins is cleared away from the soul of the person dying in the state of grace; the place of cleansing and preparation from which the soul goes directly to heaven.

**Pyx** (piks), n.; Gr., L. (a) A small vessel, usually shaped like a watch, in which the Holy Eucharist is carried to the sick or dying. (b) The round metal case which holds the lunette; the custodial. (c) The ciborium. In general this may mean any container for consecrated hosts.

## Q

**Quadragesima** (kwôd'râ-jēs'i-mă), n.; L. Literally, the fortieth. The name denoting the number of days in Lent; the name sometimes applied to the first Sunday of Lent, or to the first four Sundays of Lent together with their respective designating numbers

as I Quadragesima, etc. The word has come to be applied to the entire season of Lent itself.

**Quinquagesima** (kwîn'kwâ-jēs'i-mă), n.; L. Literally, fiftieth. The name applied to the Sunday before Lent.

## R

**Redemption** (réděmp'shūn), n.; L. The act of bringing man out of the bondage of sin and restoring him to the friendship of God; the satisfaction of divine justice. The satisfaction made to God for the fall of man by the Incarna-

tion of the Son and His death for mankind; Christ's atonement for sin and meriting of grace through the justice and holiness of God the Father.

**Relics** (rě'l'iks), n. pl.; L., O.Fr. See p. 190.

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**Requiem** (rē'kwī-ēm), n.; L. A Mass said for the repose of a soul; a funeral Mass; the name is derived from the first word of the Introit of the Mass for the dead.

**Resurrection** (rēz'ŭ-rēk'shŭn), n.; L., O.Fr. Reanimation of the body by again uniting the soul and body of a person after death. (1) The historical truth and the greatest of Christ's miracles, which is the fact that He died and came to life again and which incontestably proves His divinity. The feast of the Resurrection or Easter. (2) The resurrection of the body of man, which means that the dead shall live again in their bodies after the general resurrection; the uniting of the dead body with the immortal soul after which the person will live in either heaven or hell.

**Revelation** (rēv'ē-lā'shŭn), n.; L. (1) The manifestation of truth to men on the part of God after the manner of a teacher; this may be recorded for all men, e.g., the revelation of Sacred Scriptures; the revealing of certain truths to individuals, called private revelations, for the spiritual good of the individual or for the particular intention of God. (2) Book of—the title of the Apocalypse in Protestant versions of the Bible.

**Rite** (rīt), n.; L. (1) A religious ceremony or function, e.g., the rite of blessing palms. (2) The

manner in which services in worship of God are conducted in the Christian Church. (3) An entire liturgy, e.g., the Roman rite. The liturgy comprises the ceremonies, actions, and language. The various languages of the several liturgical rites in which the Mass is said are nine; namely, Latin, Greek, Syrian, Coptic, Armenian, Arabic, Slavonic, Georgian, and Roumanian.

**Roman Catholic** (rō'măn), adj. & n.; L., O.Fr. A qualifying name of a Catholic indicating communion with Rome; the Church of Rome includes those of the Latin rite and the various Eastern rites.

**Rosary** (rō'zā-rī), n.; L. The chain and numerous beads which form a chaplet or endless chain for reciting prayers in a given sequence. The name applied to the prayer consisting of fifteen decades of "Hail Marys," each decade having an "Our Father" preceding and a "Glory be to the Father" following. This chaplet usually has in addition three small beads for the "Hail Marys" and one bead for the "Our Father" which precede the prayer and to this short chain there is generally attached a crucifix. Mysteries are contemplated during the saying of each decade, which mysteries are the five joyful, the five sorrowful, and the five glorious. See The Rosary, p. 123 ff.

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### S

**Sabbath** (săb'ăth), n.; Heb., L., A.S. In Hebrew the word means rest. In the Jewish law it was the seventh day of the week, or Saturday, and a day of religious worship; among Christians it is recognized as the day of rest and worship or the first day of the week, Sunday.

**Sacrament** (săk'kră-měnt), n.; L. The Council of Trent defines sacrament as "a visible sign of invisible grace instituted for our justification." Simply, it is an outward sign instituted by Christ and producing interior grace; the sacrament effects what it symbolizes. There are seven sacraments: baptism, confirmation, penance, holy eucharist, extreme unction, holy orders, matrimony, all of which are comprised of an outward sign, were instituted by Christ, and give grace. *See The Sacraments*, p. 41 ff.

**Sacramentals** (săk'ră-měn'tălz), n. pl.; L. *See Sacramentals of the Church*, p. 99 ff.

**Sacrifice (of the Mass)**, n.; L. O.Fr. The holy Sacrifice of the Mass is the unbloody re-enactment that makes the sacrifice of the Cross actually present. It is and must be held to be one and the same sacrifice which is accomplished at Mass and which was accomplished on the cross,

because it is the same Victim who is offered and offers, namely, Christ. It is the renewal of Christ's sacrifice of Himself on the cross accomplished in an unbloody manner. It is the sacrifice of the entire Christ, the mystical body, for Christ desires to offer Himself for us and with us. The faithful thus participate in the redemptive sacrifice of Christ by offering satisfaction with Christ and in Christ.

**Sacristy** (săk'ris-tī), n.; L. A room set aside for the retaining of vestments and in which the priest vests in preparation for Mass; a room off of the sanctuary; the diaconicum.

**Saint** (sănt), n.; L., O.Fr. The person who through a life of heroic virtue or martyrdom has merited the canonization of the Church; a member of the Church triumphant; a person known to be in heaven. One who while on earth exemplified in a special manner not only the keeping of the necessary moral law but also the practice of those counsels left by Christ which are not of strict obligation.

**Sanctuary** (săngk'tû-ěr'ī), n.; L. (1) That part of the church embraced by the communion rail and in which the high altar stands; the place in the church

## DICTIONARY IN BRIEF

reserved for the clergy. Also called *presbyterium*. (2) The right of sanctuary was that right accorded to a holy place wherein a criminal or fugitive from justice might take refuge and have immunity from the law. (Obs.)

**Satisfaction** (săt'is-fāk'shŭn), n.; L. O.Fr. The imposed penance given by the priest as necessary to contrition for sins in the sacrament of penance; also the rendering of a just return of a debt.

**Scapular** (skăp'û-lēr), n.; L., Fr. See p. 106 ff.

**Secret** (sē'krēt), n.; L., O.Fr. The prayer or prayers corresponding in form and number with the Collects, which the priest reads silently between the Offertory and the Preface; they vary according to the feast.

**See** (sē), n.; L., O.Fr. The territory or diocese over which a bishop rules; the extended jurisdiction of a bishop.

**Sequence** (sē'kwēns), n.; O.Fr. The hymn sung after the gradual in certain Masses. It is sometimes called a prose because originally it was not written in any particular meter. Formerly sequences were very numerous. Only five are found in the present Roman Missal: for Easter, *Victimae Paschali*; for Pentecost, *Veni Sancte Spiritus*; for Corpus Christi, *Lauda Sion*; for the Seven Sorrows of our Lady, *Stabat Mater*; and the *Dies Irae* in requiem

Mass. With the exception of *Victimae Paschali*, the sequences now in the Missal are quite as metrical as the other hymns.

**Sign (of the Cross)** (sîn), n.; L., O.Fr. That sacramental which consists in making the movement with the right hand from the forehead to the breast and to the left and right shoulders in that order. It is erroneously called "blessing one's self." See p. 103.

**Spiritual Communion** (spîr'it-û-ăl), adj.; L., O.Fr. The earnest desire to communicate when not actually able to do so, accompanied by appropriate prayers in the form of acts of love, thanksgiving, etc.

**Spiritual (works of mercy)**, adj.; L., O.Fr. Acts of love performed for our neighbor by helping him in his needs of body and soul. They are: to counsel the doubtful, to instruct the ignorant, to admonish the sinner, to comfort the sorrowful, to forgive injuries, to bear wrongs patiently, and to pray for the living and the dead.

**Sponsors** (spôn'sērz), n. pl.; L. A person who answers or vouches for another; the spiritual parents or godparents of a baptized person; the two persons who act for the child in making a profession of faith at the reception of baptism. The spiritual tie formed between the person baptized and the godparents forms an impediment to marriage between a sponsor and the one baptized because

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it establishes a spiritual relationship.

**Stations** (stā'shūnz), n. pl.; L., O.Fr. (1) The word is still used in the missal on certain feast days and is retained from the old custom of the Roman clergy and people to meet in some church of Rome where the pope or his delegate sang Mass. Such churches were called stations. (2) Stations of the Cross are a series of fourteen representations of events in the Passion of Christ; the devotion to the stations or to the particular events which occurred during the Passion of our Lord; such pictures or carved representations on the walls of a church.

**Stipend** (stī'pēnd), n.; L., O.Fr. A term applied generally to the support of the clergy or the revenue of a benefice; today it is more commonly applied to the offering made by the faithful when asking that a Mass be said for their particular intentions. See *Contributing to Church Support*, p. 38 ff.

**Stole** (stöl), n.; Gr., L., A.S. A long narrow vestment of the same material and color as the chasuble, which is worn about the

neck; when worn by a deacon it is suspended from the left shoulder, crosses the breast diagonally, and is fastened at the waist, when worn by a priest the ends are crossed on the breast, and when worn by a bishop the two ends hang down in front from the shoulders. It symbolizes immortality and the yoke of obedience assumed by the priest.

**Surplice** (sūr'plis), n.; L., O.Fr. A garment, sometimes called a vestment, made of white linen or of another white cloth which is worn over the cassock by priests in the administration of sacraments; the familiar white garment, about coat length with short sleeves, which is permitted to be worn by altar boys or acolytes in serving Mass. A *superpellicium*.

**Symbol** (sīm'būl), n.; Gr. See *Symbols*, p. 188.

**Synoptics** (sī-nōp'tīkz), n. pl.; Gr., L. The name given to the first three Gospels, namely the accounts of Matthew, Mark, and Luke, and so named because they all outline the life and teaching of Jesus in a relatively similar manner.





## DICTIONARY IN BRIEF

### T

**Tabernacle** (täb'ēr-nāk'l), n.; L., O.Fr. The small compartment sealed by a door at the center of the main altar wherein the Eucharist is reserved. On a liturgical altar the tabernacle is covered by the canopy.

**Temptation** (tēmp-tā'shūn), n.; L. The solicitation to sin from an external or interior cause; the seduction of the will of man to commit a sin, which may come from the devil, from another human being or from man's own concupiscence.

**Tertiaries** (tūr'shī-ēr'iz), n. pl.; L. Members of the third order founded by St. Francis of Assisi; lay members who have submitted themselves to the third order rule of St. Francis. Members of any third order group of religious.

**Theological Virtues** (thē'ō-lōj'ī-kāl), adj. & n. pl.; Gr. Faith, hope, and charity, so called because they have God for their immediate object; they are supernatural virtues because they tend toward God as man's supernatural end.

**Theology** (thē'ōl'ō-jī), n.; Gr. The science of religious truths which is the systematic presentation of these truths; that science which treats of the revelations of God

and man's rational concepts of God and which works toward a more clear expression of these revelations and concepts; it is the science of faith; it is a discipline based on revelation and advancing by means of that revelation; it is a science which, starting from the principles of faith, treats of God and of whatever in any way pertains to Him. Theology proper is divided into dogmatic, moral, mystical, and ascetical theology.

**Third Order** (thūrd), num. adj. & n.; A.S. A religious rule and way of life interpreted for and made applicable to members of the laity and the secular clergy so that they may enjoy the fruits of a religious life; a religious rule or order taking its membership from the laity; tertiary.

**Thurible** (thū'rī-b'l), n.; Gr., L. A censer; a vessel shaped like a bowl and usually supported on chains, in which incense is burned.

**Tonsure** (tōn'shēr), n.; Gr., L. A sacramental by which a man is raised from the lay to the clerical state. The shaving of the crown of the head, usually in the form of a circle, given as a mark of the rank of cleric in the Church; the clipping of the hair to sym-

## CATHOLIC ETIQUETTE

bolize that one has been raised to the clerical state.

**Tradition** (trā-dīsh'ūn), n.; L., O. Fr. The handing down by word of mouth from generation to generation doctrine or truths of the faith which were not written; the testimony of early nonscriptural writings and customs by which are known the various practices, the truths of faith, the moral teaching of Christianity, and facts of the life and times of Christ; teaching of the Church transmitted orally which has been proclaimed to be correct and free.

**Transubstantiation** (trăn'sub-stân-shī-ā'shŭn), n.; L. The changing of bread and wine into the body and blood of our Lord; the changing of one substance into another substance while retaining the accidents of the former thing.

**Trent** (trěnt), n.; Fr. A council of the Church which derives its name from Trent, a city in Italy, where it was held. The sessions of this council began in 1545 and ended in 1563. It is known as the great Council of the Reformation.

## U

**Unity** (ū'nī-tī), n.; L., O. Fr. (1) Oneness; indivision. (2) Said of God because only *one* can possess in utter simplicity the fullness of all goodness and all perfection, one Being without limitation. (3) One of the marks of the Church, because all its members, according to the will of Christ, profess the same faith,

practice the same form of worship, and are joined under the Holy Father, the pope, as the Vicar of Christ on earth and the head of the Church.

**Unleavened** (ŭn-lěv'ěnd), adj.; L., O. Fr. Without yeast. Used with reference to the bread from which the hosts to be consecrated during the Mass are made.

## V

**Vatican** (văt'ī-kăn), n.; L. The independent city and state within the city of Rome which is the seat of the Church, where the pope resides and where the household of the Vatican lives; the entire group of buildings surrounding the residence of the

pope. The name by which the Council of the Vatican held in December of 1869 is known.

**Venial Sin** (vē'nī-ăl), adj.; L., O. Fr. An offense against God in a light matter or without full consent of the will which does not destroy grace or friendship with

## DICTIONARY IN BRIEF

God or the right to eternal happiness, but is a partial or small aversion from God; venial sin may be so slight that it is called a venial fault rather than a sin.

**Vespers** (vēs'pērz), n. pl.; L. (1) The sixth canonical hour of the Breviary. (2) The devotion consisting of the public recitation of the Vesper hour of the Breviary by the choir and the ministers of the service, during which incensing of the altar is performed.

**Viaticum** (vī-ăt'ī-kŭm), n.; L. *See* Extreme Unction, p. 94 ff.

**Vigil** (vīj'īl), n.; L., O.Fr. Originally this meant a watch in prayer and fasting kept on the night before a feast; later it included the day before the feast; a time of preparation for a feast; the day immediately preceding a feast day. It is also applied to the custom of watching over the

bodies of the dead before burial; a wake.

**Virtue** (vūr'tū), n.; L., O.Fr. (1) An essentially good habit giving one the power and the inclination to do good acts; briefly, a habit of right conduct. There are three classes of virtues: intellectual, moral, and theological. (2) In the plural, one of the choirs of angels.

**Vocation** (vô-kā'shŭn), n.; L. The calling or the disposition by which a person is inclined to serve God in a special state such as the priesthood or as a member of a religious order; the strong inclination or desire to serve God in a special manner. The elements of a vocation are: (a) the right intention to avoid all sins and to secure one's salvation; (b) freedom from impediments; (c) admission or call, by the superior of the order or the bishop. Also used in general to denote any calling in life, e.g., the vocation of marriage.

## W

**Whitsunday** (hwīt'sŭn'dī), n.; A.S. Literally, White Sunday, a name applied to Pentecost or the feast of Pentecost.

**Worship** (wūr'shīp), n.; A.S. Honor shown to anyone because of

superior excellence. Divine worship is the adoration of and prayer to God whereby we honor Him because of His infinite excellence. Veneration is the honor given to saints because of their great excellence.

## CATHOLIC ETIQUETTE

### X

**Xerophagy** (zé-rōf'á-jī), n.; Gr. Literally: dry food. A strict fast which permits only bread, salt, certain fruits and vegetables, and water.

### Y

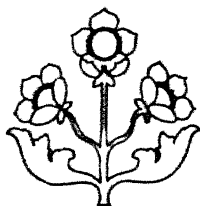
**Yuletide** (yōōl'tid), n.; A.S. The Christmas season or Chri'-mas-tide.

### Z

**Zeal** (zēl), n.; L., O.Fr. The active and ardent pursuit of an objective; perseverance in doing good for the promotion of God's glory.

**Zimarra** (zī-mār'á), n.; It. Simar (sī-mār'). The black cassock with a purple cape, sash, buttons, and piping worn in the house by a bishop.

**Zucchetto** (tsōōk-kēt'tó), n.; It. A skullcap worn by bishops and other prelates. Also, Berrettino; *pileolus*.



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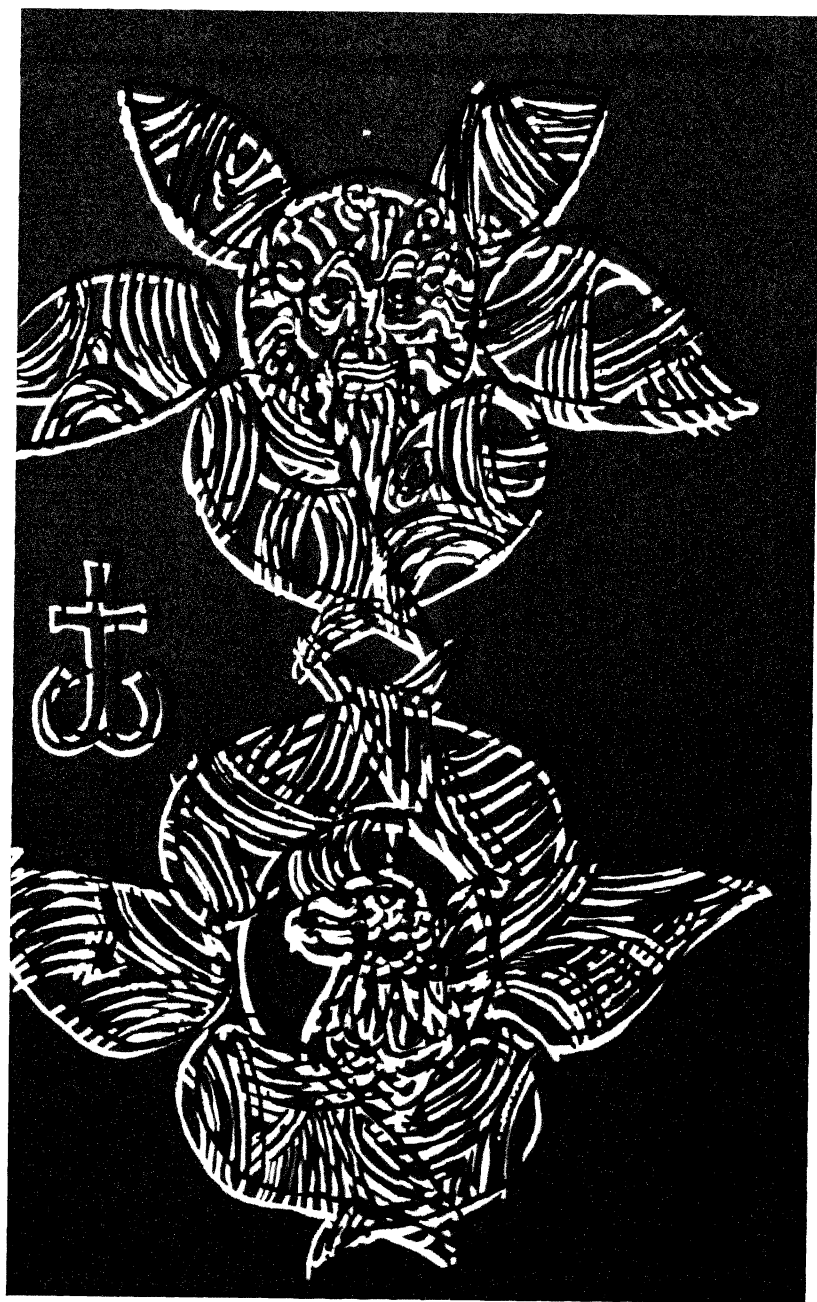
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